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TIROSH LO YAYIN;

OR, THE

WINE QUESTION

CONSIDERED

IN AN ENTIRELY NOVEL POINT OF VIEW;

WITH

A SCHEME OF HEBREW WINES,

AND

ILLUSTRATIONS

(PHILOSOPHICAL AND CRITICAL)

OF THE

PRINCIPAL PASSAGES OF THE BIBLE

CONNECTED WITH THE SUBJECT.

LONDON:

J. PASCO, 12, PATERNOSTER ROW;

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ERRATA.

Page 26, line 31, for "no term," read "no specific term."
27, — 31, for "*Teroobhah*," read "*Teroomah*."
31, — 25, dele "*khamer*."
36, — 2, for "pomegranates," read "quinces."
37, — 27 and 39, after "Nahum i. 10." insert "see the the note p. 114."
37, — 32, for "Canaans," read "Canaanites."
43, — 5, before "adulteration," insert "name of inferior wine by comparison to which was noticed the deterioration or"
43, — 8, for "*circumcisum*," read "*circumcisitum*."
55, — 26, for "destroy," read "confuse."
70, — 19, after "by," insert "some of."
70, — 34, for "xxix. 10." read "xxxix. 40."
76, — 40, dele "also xxvi. 2."
81, — 21, after "quarts," insert "but probably here indicated some vessel holding about one-sixth, or rather more than 4 quarts."
32, note *, line 3, correct "שׁ *sh*" to "שׂ *s*;" and in line 5, for "*shebhagn*," read "*sebhagn*."
82, — 3, for "note below," read "last note."
82, — 41, for "fruit," read "tree."
103, — 21, for "Kings," read "2 Kings."
107, in Appendix of Texts, insert in their proper places, "Canticles ii. 4., and Proverbs xxiii. 20."
128, — 15, after "14," insert "1451."

In the Schedule fronting Title Page, No. 58, dele "חֲמַר or," and after "*Hebrew*," insert "wine yet unmingled, *merum*." No. 69, alter "שׁ" to "שׂ;" and No. 71, "ר" to "ר"

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INTRODUCTORY NOTICE

BY THE AUTHOR.

The annexed treatise was originally intended as a companion to the two valuable essays, "Bacchus" and "Anti-Bacchus," already before the public, for the purpose of correcting errors in philology, of which both more or less partake in those chapters which touch upon the Wine Question, and errors in argument resulting therefrom. The writer is unacquainted with the author of either work, but trusts, whatever opinion they may entertain of the *matter*, they will not quarrel with the *manner* in which he has endeavoured to carry out his design.

An attempt is also made to classify, as well as distinguish, the Hebrew wines, and to connect them, by name, quality, or other incidents, with the known wines of ancient Greece and Italy. By this it is hoped to lead the way towards supplying a link in the chain of argument, the absence of which, in the opinion of some, deprives the very powerful reasoning of those two authors of proper application, and, consequently, of their legitimate force. Much consideration, also, enables the writer more fully to illustrate difficult passages of the Bible connected with the subject, and to show beauty, power, and application, in many never hitherto brought to bear upon it.

A new construction is ventured of two very important words, *tirosh* and *yitzhar*, which, he is not insensible, runs counter to that of the learned of several centuries; still he trusts it will be received with a kind spirit, as its obvious tendency, if established, is to create more extended views of the goodness and bounty of Him from whom cometh every good and perfect gift.

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TIROSH LO YAYIN.

HEBREW TERMS TRANSLATED WINE.

I. In the course of his perusal of temperance papers, it was brought to the notice of the author, as a fact, that there are no less than nine Hebrew terms in the Old Testament which, in the authorized and other English versions, are rendered by the word "wine," either alone, or with some adjunct of quality. These are *yayin*; *tirosh*; *ausis* or *asis*; *khamer*, with the Chaldee *khamra* and *khemar*; *sobhe* or *sove*; *mesech*; *shemarim*; and *eshishah*; the ninth *shechar*, which is extensively used, being translated "strong drink" in every instance but one, where it is rendered "strong wine."*

DOUBTS—INQUIRY—RESULT.

II. That so many appellations for the same thing should occur in a language which he had been taught to consider as barren of terms, while the Greek, confessedly one of the most copious of antiquity, was represented as containing only two-thirds of the number, and all those not used in the Septuagint version, struck the writer as very singular, and occasioned him many misgivings as to the entire correctness, in this particular, of our valuable and excellent translation. And having been induced to turn his attention to that branch of the temperance question familiarly known by the name of "the wine question," he thought it his duty, previous to forming any opinion upon the meaning of the above terms, carefully to inspect, in the original, every passage in which they occur. He has by this means discovered some passages hitherto unnoticed; he believes he has overlooked none; and he flatters himself that the ensuing pages will throw a light upon all.

While engaged in this investigation, it appeared necessary to a determination of the true sense of each Hebrew term, to consider it in relation to other terms with which it is associated; and to enable him to keep this comparison before the eye, he arranged them, in a tabular form, into schedules, exhibiting their connexion with produce—1st, in the natural state; and, 2dly, in the artificial state; with various subordinate divisions, illustrative of their appropriation, &c. The result will be found in pages 11—21.

* In thus placing Hebrew words before the eye in an English dress, the author follows the practice already adopted in temperance publications. Of the various forms of orthography which he has seen used, he has selected those which appeared to him most nearly to represent the original. The pronunciation of a dead language being a matter of doubt, must necessarily be also, to a certain extent, a matter of a taste.

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A wish to obtain full information as to the wines of ancient Greece and Italy, induced him next to peruse the 14th Book of Pliny's *Natural History*, exclusively devoted to the subject of wines, and afterwards to glance through the more minute and practical works of Cato the elder, Varro, Columella, and Palladius, on rural affairs, these five writers forming a succession of authors extending from about 150 years before Christ, until about 130, A. D., and who have not merely described varieties of wines, but have detailed the particular receipts and processes of making them. The information derived from these and other sources, hitherto little resorted to, has induced him to adopt conclusions exceedingly different from those of most who have preceded him in treating of this question. It appears to him that of the nine terms alluded to at the commencement, there are three which indicated solids, not liquids; and of the remaining six (undoubtedly denoting liquids), one is a generic term for wine made from grapes; another denoted the simple juice or must; the third a wine prepared by art; two others had reference to mode of use, as in the unmingled, or in the mingled state; and the last was a general term for palm wine, and other sweet drinks not from grapes.

OUTLINE SCHEME OF HEBREW WINES.

III. The classification proposed to be made of these various terms is this :—

YAYIN,—*a generic term*, comprehending all kinds of wine, whether simple or inspissated, white or red, new or old, &c.

AUSIS—must—the fresh-pressed juice of the grape; the simplest kind of wine, drank as made; and sometimes the fresh juice of any fruit.

SOBHE,—boiled, baked, or inspissated wine. It may also be taken as a generic term for all wine of that description, like the Latin *sapa*, and the Greek *siræum* and *hepsema*.

HHAMER,—*a distinctive term* for wine not yet mingled, and so the opposite to *mesech*—but when a specific term, red, thick, turbid wine. *Hhemar* and *hhamra* were Chaldee terms.

MESECH,—*a general term* for any kind of mixture, whether wine or other drinks mixed with water only, or with aromatic, or spiced, or intoxicating drugs.

SHECHAR,—*a generic term* for any kind of sweet drink procured from the sap of the palm or other trees, except the vine; or made by art from any kind of fruits (except grapes), or from grain.

TIROSH,—*a generic term*, signifying the produce of the vine in general, from the kernel even to the husk—and perhaps the young shoots and tendrils—but always in its solid form.

SHEMARIM,—lees of wine, but also preserves, conserves, or jellies.

ESHISHAH,—some sweet kind of cake, whether made of raisins or other materials.

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IV. As a more full explanation of these terms, and of the author's reasons for adopting these definitions, may be acceptable, they are here subjoined at such length as their relative importance and the space reserved for other matter will allow. In the authorized version of the Bible they are rendered thus, viz.:—*yayin* by "wine" only; *tirosh* generally by "wine" only, but frequently by "new wine," and sometimes by "sweet wine;" *ausis* usually by "sweet wine," but sometimes "new wine," and once "juice;" *khamer* by "pure" (besides *khemer* by "red) wine;" *sobhe* by "wine" only, but once by "drink;" *mesech* by "mixed wine;" *shemarim* by "lees," once by "dregs," and once by "wine on the lees;" and *eshishah* by "a flagon of wine;" and the term *shechar* by "strong wine" in one passage, but in every other by "strong drink."

1. יַיִן or יָיִן *yayin*,* is generally said to be derived from יָנָה *yanah*, to press or squeeze. A foreign lexicographer is inclined to deduce it from an obsolete root, *yavan* or *yayan*, signifying "to froth or foam," as the juice of the grape is accustomed to do when first squeezed out, a circumstance particularly observable when it runs out in a large quantity from a press or vat. This latter notion has induced some to refer the word *mayim*, "water," to the latter root, which, on the whole, appears the preferable source of derivation for the term *yayin*, considering that it must have originated with some simple idea; whereas the primary meaning of *yanah* does not convey that of pressing, squeezing, or crushing. Whatever might have been the derivation, it is a general term signifying every species of wine made from grapes. It comprised the simple juice fresh pressed out, by squeezing the fruit over a cup or glass, as was done by the butler of Pharoah 3555 years ago (see Gen. xl. 11.) and as is still done in southern latitudes, where the vine grows plentifully, with a pair of spoon-like tongs adapted to the purpose; and it comprised also every wine prepared or preserved by art, whatever the care or cost requisite for its preservation or preparation. Occasionally it signifies the grapes themselves as yielders of wine.

2. עָסִיס *ausis*, or *asis*, derived from עָסַס *ausas*, or *asas*, "to trample on, to tread down together." It signifies, literally, the fresh juice of the grape, as pressed or squeezed from it, either in the primitive mode of treading them in a large tub or vat, as is still practised most commonly in Italy and other countries, or by the hand, the press, or other artificial means. It is sometimes used as the general term for the expressed juice of any kind of fruit, and sometimes for the juice of grapes disengaged by no other pressure than their own superincumbent weight, and, therefore, in its very purest state, like the *protropum* mentioned by Pliny. It also approaches nearer than any other term mentioned in this treatise, to those liquors not capable of being classified under the term *shechar*, which were known by the name of tears or drop-

* The Hebrew is spelled two different ways. The above represents the pronunciation as taught in public schools in England, where the difference between the two modes of orthography is not respected. Perhaps "*yoa-yin*" and "*yaw-yin*" might give a better idea of them. The author hopes to stand excused with the learned if he adheres generally to school pronunciation, as perhaps most intelligible to the English reader.

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pings (see Exod. xxii. 29.)—there rendered "liquors," as if from *liquere*, to flow—a name which exists, even in modern times, applied to a wine profanely called *Lachryma Christi*—"Christ's tears." As must it corresponded to the *gleukos* of the Greeks, and the *mustum* of the Romans.

3. סָבָא *so-ve*—a dissyllable. This word has been variously spelled by temperance writers, some writing it with a B, as taught in English schools; others with a V, the last being the favourite; besides the usual variations of the vowels. It is not improbable that the Jews themselves, in different parts of Palestine, might have differed in the pronunciation. An instance of such variance, in another letter, is given in Judges xii. 6.*

It is derived from the verb סָבָא *sava*, "to tipple, to guzzle, to drink long and deep," of any kind of drink, whether intoxicating or not. It denoted a sweet, luscious, cloying wine, such as a person could tipple from morning to night without intoxication, but which, if drank to excess, would produce nausea, giddiness, and vomiting, symptoms resembling those of intoxication, but yet capable of arising from something affecting the stomach rather than the brain. In short, it was an inspissated wine, corresponding exactly with the *sapa* and *defrutum* of the Romans (the former term being derived from it)—the *siræum* of the European Greeks, noticed by Pliny—the *hepsema* of the Asiatic Greeks, mentioned by the same author and Galen—and the *carænum* spoken of by Palladius. It was drank mixed with water.

4. חֲמָר *khamer*,† sometimes spelled *hamer* and *chamer*, but both very erroneously. It is derived from חָמַר *khamar*, "to froth, foam, be in a ferment with heat, to redden"—in Poal. signifying "to be vehemently red, even to blackness; to be in motion with heat"—and in Hiph. with the meaning "to besmear with bitumen." From the same verb was derived *kheemer*, asphaltum, bitumen or natural pitch, which, while it is of a dark red colour, boils up in springs out of the earth, in a heated state. Another derivative is *khomer*, slime or red clay. This leads us to notice the singular analogy presented in the derivation of *yaveen*, mire or miry clay, from the root *yavan*, to froth or foam, before suggested as the origin of the term *yayin*. And were it not that the meaning of

* This was when the Ephraimites, fleeing before the Gileadites, who had seized the passage of the river Jordan, in asking to be allowed to cross, pronounced the word *Shibboleth* as *Sibboleth*, and great numbers of them forfeited their lives for their corrupt enunciation, it being put to them as a kind of catchword by their enemies, who were probably aware either of a slovenly habit of pronunciation, or actual incapacity of the Ephraimites to utter it properly. At this day the Spanish and Portuguese strangely confuse the letters B and V. There is a direction in some dictionaries, when a word cannot be found with the former, to look for it by the latter, and vice versa; and even the Portuguese term *Bemol*, or B flat in music, is spelt indifferently *Vemol*. A similar difference probably prevailed between the common people and the educated classes in ancient Italy, the enunciation of the former, as is generally the case, being more rhythmical and harmonious. This is presumed from the constant change of the B in Latin words, to V in the Italian derived from them. Hereafter, where it occurs in its contested sound, without the Hebrew character, it will be printed BH, in order to distinguish it from the letter *Vaw*, leaving the reader to pronounce B or V as he prefers.

† The first consonant had a guttural sound, though taught in England as a single H. Perhaps some may prefer pronouncing "hhoa-meer."

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the latter term was so well settled, the author would have inclined to consider *hhamer* also as general one for all wines.

It occurs but once in the Bible, viz., in Deut. xxxii. 14., and if taken as a specific term, its derivation seems to denote a wine which was red, and thick or muddy. Thickness was the general character of the wine of antiquity, and unavoidably so when the must was put by immediately after pressure, without any particular care taken to clear or refine it by filtering or otherwise. The practice was to keep it in skin bottles, of which the sutures were stopped with pitch or bitumen; or in wooden barrels or earthen pitchers or jars, stopped in the same way, and buried in the ground, to prevent the contact with atmospheric air—a practice which also seems to have prevailed in the east. It was probably applied originally to must.

In its general sense, as a term distinctive of mode of use, it seems indifferently applicable to any wine, whether simple or inspissated, which had not been mingled. In this respect it would have been exactly the opposite to *mesech*, and have corresponded to the *akraton* of the Greeks, and the *merum* of the Romans, of which latter term it might possibly have been the origin.

חַמְרָא *hhamra*, used by Daniel, and חֲמַר *hhemar*, by Ezra, are Chaldee terms, generally considered as equivalent to the Hebrew *yayin*.

Some writers have confused all the above terms with the verb *hhamar* used in Psalm lxxv. 8. (Heb. 9.), and the adjective *hhemer* in Isaiah xxvii. 2., considering them all as wine, and one and the same sort. The existence in the same century of two Chaldee terms distinct in orthography, would seem to favour the idea of some distinction in meaning, though not discernible in Scripture.*

5. מְסֶךְ *mesech*, derived from the verb מָסַךְ *masach*, to mingle, from whence, through some intermediate channel, the Latin *miscere*, to mix. Its primary meaning was a mixture simply, whether compounded of wine or any thing else. The context of the passage in which it is found will generally decide its meaning, whether intended for unfermented wine mixed with water, or some other innocent mixture, or a drugged and intoxicating potion.

6. שֵׁכָר *shechar*,† sometimes spelled *shekar* and *shacar*, de-derived from the verb שָׁכַר *shachar*, "to drink largely—to make merry—to satisfy the thirst—to fill with food—to glut or be drenched with—to be intoxicated." This was also a sweet, luscious, cloying, satisfying liquor; and in consequence calculated, although not inspissated, if drank to excess, to produce, like *sobhe*,

* Perhaps some light as to the nature of the former may be derived from the Talmudic question:—מאי קרינא אד אבחו המרא תליא ראתי מעסיא Quid est carœnum? R. Afhu docet ita vocari vinum dulce quod affertur ex Asia. "What is carœnum? Rabbi Abhoo explains that hhamroa [i.e. sweet wine] is so called which is brought hither from Asia." Asia Minor, or Lower Asia, may perhaps be intended.

† The middle consonant of this term is the same, though differing in shape, as the final one of the preceding. In our public schools it is taught to resemble the hard K in the Scotch "Kirk," rather than the soft CH in the English "Church." Hereafter, where it occurs in its doubtful sound, without the Hebrew character, it will be printed as CH, to distinguish it from the letter *Koph*, which is invariably sounded hard, leaving the reader to pronounce it as he pleases. Some, perhaps, may choose to pronounce *shaytchoar*.

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the symptoms of a quasi intoxication; but nothing beyond, unless when drugged or otherwise mismanaged. Theodoret and Chrysostom, both natives of Syria, bordering on Palestine, assert that it was palm wine. Dr. Shaw confirms this in his account of that wine, saying—"this liquor is of a more luscious sweetness than honey." The Arabs, also, at this day call palm wine and the juice of the palm, *saccar*, and also *dispse*, *dipse*, or *dibs*, evidently derived from the same root as the Hebrew דְּבַשׁ *debkash*, honey or palm juice. The Septuagint translate it by σικερα, *sikera*. It is not mentioned in Scripture so frequently as wine, which circumstance rather countenances the idea of its being mostly palm wine; for the species of palm from which it was extracted was not very common in Palestine. It probably signified any sweet drink not made from the fruit of the vine, but from other fruits, as also from grain.

7. תִּירוֹשׁ *tirosh*. Although translated "wine," "new wine," and "sweet wine," this term appears not to have meant wine at all, but the general produce of the vine, in the solid form of grapes, raisins, &c. Its derivation is from the verb יָרַשׁ *yarash*, "to possess, to succeed to by inheritance;" and it signifies, literally, "possessions." The grape was probably one of the earliest species of fruit which mankind began to store up in abundance after the deluge, and so would naturally come to be styled "possessions."

This mode of derivation is in perfect accordance with the genius of the Hebrew tongue, of which a few instances may be given. Thus, the word דָּגָן *dagan*, "*corn*," is derived from a word signifying to multiply itself," in consequence of its abundant reproduction when sown; and the word for "fishes" was deduced from the same root, for the same reason. The term יִצְהָר *yitzhar*, "keeping fruits," so constantly found with it, signifies "shining things of a yellow or golden hue." So אוֹרוֹת *owrowth*, "pot-herbs," means "shining things of a greenish hue." צִמֻּקִים *tzimmookim*, "bunches of raisins," signifies, literally, "things dried in the sun." דְּבֵלָה *debheelah*, "a cake of figs," means "something compressed into a mass, especially round," like the drums of figs, in which that fruit is imported from the east at the present day. מִקְנֶה *mikneh*, which in Job. i. 3. 10., is translated "substance," and had the meaning of "acquisitions, possessions," literally signified "cattle," which appears in the marginal reading, wealth in the patriarch's day consisting principally in flocks and herds.

Other instances might be drawn from the Hebrew, but perhaps it may be more serviceable to mention one or two illustrations of later date. Thus the Greek κτηνος, *kteenos*, "cattle," originally signified possessions. The low Latin word *averia*, which pervades the ancient legal documents of most of the modern nations of Europe, is derived from a root meaning "to have or possess," and though probably originally signifying merely "possessions," obtained a restricted technical sense of "beasts of the plough;" while, on the other hand, the term *catalla*, "cattle," had its meaning expanded into "chattels in general."

Of the three terms, *dagan*, *tirosh*, and *yitzhar*, so constantly occurring together as a triad of blessings in a most extended sense, the first is fairly rendered by the word "corn:" the two last are so

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peculiar as to be untranslatable by any single term into any other language. Nor is this at all singular, as every language has its idioms, of which none other can admit a translation, the meaning having become fixed, enlarged, restricted, or modified by time and use, so as, though exceedingly nice, to be perfectly understood by the nation using them, and yet scarcely intelligible to foreigners, and not at all explainable in a foreign tongue, except through great circumlocution. Thus, the words "tenements" and "hereditaments," in English legal documents, convey to the lawyer very precise ideas of things falling within their definition, though often apparently of most heterogeneous nature. But no other language with which we have any acquaintance, possesses any terms corresponding with them altogether, and even these are fully understood only by those who have studied their meaning in law works.

8. שְׁמָרִים *shemarim*, is derived from the verb שָׁמַר *shamar*, "to preserve." It has been applied to lees or dregs of wine, from the idea of their preserving the body and savour of it. But it probably means, also, preserves or jellies, or some confectionary ware made from grapes, raisins, or other fruits—a solid, and not a liquid.

9. אֲשִׁישָׁה *eshishah*. The derivation of this is somewhat doubtful. A foreign lexicographer deduces it from a root which denotes something flattened or stretched out. Pocock says it means "cakes of dried grapes." Gesenius tells us it means "a cake or hardened syrup made of grapes." Buckingham, the oriental traveller, met with what he describes as a jelly wound round a central thread of the kernels of walnuts—about the size of a cucumber, and served up by way of dessert. He says the outer coat of jelly became harder as it dried, and would keep, he was told, fresh and good for many months, forming a welcome treat at all times, and particularly well adapted to sick and delicate persons, who might require some grateful provisions, capable of being carried in a small compass, and without risk of injury on a journey. (See Travels among the Arabs, p. 137.)

The Septuagint renders it no less than four different ways, viz., in 1st Sam., vi. 19., λαγανον απο τηγανου, *laganon apo teeganou*, "a cake from the frying-pan;" and in 1st Chron., xvi. 3—which is only another relation of the same historical fact—by αμοιτην αρτον, *amoriteen arton*, "a sweet cake of fine flour and honey;" while in Hosea iii. 1. it is πεμματα μετα ςαφιδος, *pemmata meta staphidos*, something cooked with raisins, "a cake made with raisins." In each of the three passages it is translated in the authorized version by "flagon *of wine*," the words *of wine*, in the two first, being printed in italics, to show the want of any corresponding words in the Hebrew; while in Hosea, the original contains the word *grapes*, which is noticed in the marginal reading. In Canticles ii. 5. the Septuagint explains it by μυροις, *murois*, "unguents," one copy reading αμυροις, *amurois*, "sweet cakes," while in our own version it is "flagons" only. It may further be observed that the Chaldee term אֲשִׁישְׁיָן *eshiyshyan*, is found in the Targum to the Hebrew צַפִּיחִית *tzappiykhiyth* in Exod. xvi. 31., also signifying a cake, and in our version there rendered "wafers." With so many concurrent testimonies, it is presumed the reader will be satisfied it meant something solid, and not a liquid.

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Our Bible translators availed themselves of various sources of explanation, and probably some confusion of the above word λαγανον, *a cake*, with λαγηνος, *lagenos*, a flagon, suggested the idea of the latter.

There is a 10th term, חֹמֶץ *hhomets*, which is rendered vinegar in the Bible. The root from which it is derived implies fermentation—not the vinous fermentation, but the acetous—that process being required to make hhomets. It would seem to have been made indifferently from grape wine and *shechar* (sweet drink), as those two kinds, vinegar of wine and vinegar of shechar, are both prohibited by the vow of the Nazarite, in Numb. vi. 3. When made from the former, it would exactly correspond in definition with the French term *vin-aigre* (Latin *vinum ægrum*), "sick or sour wine," from which the English term vinegar is derived. The Jews, in the present day, use this word to signify wine or other liquor which has become spoiled with acidity. As a general term it comprised what we are accustomed to understand by the term vinegar, but was, for the most part, applied to a beverage—a thin acidulated drink. In Ruth i. 14. it is noticed as the drink of the reapers of Boaz in the harvest field. It would seem to have been an innocent, harmless, cooling beverage, and probably corresponded with the *posca* given to the Roman soldiery, and with which Hannibal, the Carthaginian general, and his army contented themselves when they crossed the Alps to invade Italy. A degree of interest is attached to this term, in consequence of its mention in Psalm lxix. 21.—"They gave me also gall for my meat; and in my thirst they gave me vinegar to drink," which is considered as prophetic of what actually took place at the crucifixion, and because it is the only drink of which the Saviour is expressly mentioned to have partaken. A very small wine, called *pesca* or *sera*, is still made use of in Italy, Spain, and Portugal, during harvest time.

TIROSH CONTRASTED WITH YAYIN.

V. Having thus defined the Old Testament terms, it is wished to present a contrast of the modes in which the two words *tirosh* and *yayin* are used, and the latter in its two senses of "wine" and "grapes." The schedule has been compiled with reference to Hebrew terms, irrespective of the Bible translation, the texts being arranged in chronological order. More attentive consideration may perhaps hereafter transfer from the third column to the second several which the author has not ventured to place there, and all of them texts in which *yayin* is treated as allowable or innocent.

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TIROSH.

Used *in connexion* with terms indicative of the productions of nature in general; or classes rather than species of produce, whether animal or vegetable—and in the natural state rather than the artificial—as with

I. *Dagan*—a general term for corn or grain, comprising wheat, barley, oats, rye, millet, &c., in Gen, xxvii 28. 37. Numb. xviii 12. Deut. vii 13. xi 14. xii 17. xiv 23. xviii 4. xxviii 51. xxxiii 28. Psalm iv 7 (8.) Hosea ii 8 (10.) 9 (11.) 22 (24.) Joel i 10. ii 19. 2 Chron. xxxi 5. Hos. vii 14. ix 2. 2 Kings xviii 32. Isaiah xxxvi 17. lxii 8. 2 Chron. xxxii 28. Jerem. xxxi 12. Haggai i 11. Zech. ix 17. Nehem. v 11. x 39 (40.) xiii 5. 12.

II. *Peri.* Fruit in general, whether vegetable or animal; Deuter. vii 13, bis. xxviii 51, bis. As a detail, in Joel ii 24. Nehem. x 37 (38.)

N. B. Summer fruits were so called because gathered in the summer, though including some which, like the next class, kept throughout the year.

III. *Yitzhar.* Winter or keeping-fruits; Num. xviii 12. Deut vii 13. xi 14. xii 17. xiv 23. xviii 4. xxviii 51. Hos. ii 8 (10.) 22 (24.) Joel i 10. ii 19. 24. 2 Chron. xxxi 5. xxxii 28. Jer. xxxi 12. Hag. i 11. Nehe. v 11. x 37 (38.) 39 (40.) xiii 5. 12.

N. B. The term "*winter*-fruits" has been adopted under the belief that, as a term already used in Great Britain, it would, better than any other, convey to our countrymen an idea of a large class of fruital produce capable of being kept or preserved for use (as oranges, apples, pears, &c. in this country) throughout the greater part of the year, and not merely during the winter, which was exceedingly short in Palestine, if any properly so called.

YAYIN.

Classed occasionally with general terms, but chiefly with specific things, in its two senses—

1st—AS GRAPES.	2d.—AS WINE.
	I. Wheat, 2 Chron. ii 11 (10.) 15 (14.) II. Barley, 2 Chronicles ii 11 (10.) 15 (14.)
I. Itself in lieu of tirosh (grapes), Lamentations ii 12. II. Summer fruits, Isaiah xvi 10. Jeremiah xl 10, 12.	III. Grapes, Numbers vi 3, bis. Deut. xxxii 33. Neh. xiii 15. IV. Summer fruits, 2 Samuel xvi 1, 2. V. The pomegranate, Canticles vii 9 (10.) viii 2. VI. Dried fruits, as bunches of raisins, 1 Sam. xxv 18. 1 Chron. xii 40. 2 Sam. xvi 1. VII. Cakes of figs, 1 Samuel xxv 18. 1 Chronicles xii 40.

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	TIROSH.	YAYIN. AS GRAPES.	YAYIN. AS WINE.
IV.	Increase of vegetable produce in general; Judges ix 13.		
V.	Spontaneous increase of the earth and trees, provender; Haggai i 11.		
VI.	Increase of cultivated things, of fields and vineyards more especially; Deut. xiv 23. Prov. iii 10. 2 Chron. xxxi 5. xxxii 28.		
VII.	Garden herbs in general; Deut. xiv 22.		
VIII.	Fatness, (Hebrew *hhayleebh*); Genesis xxvii 28. 37.	III. Shemen, fatness, or plumpness, Psalm civ 15.	
IX.	Fat things, or fatnesses; Numbers xviii 12. twice.		
X.	The dumb creation, cattle in general, whether wild or tame; Numb. xviii 12. Deut. vii 13. xi 14. xxviii 51. As a detail, in Joel ii 24. 2 Chron. xxxii 28. Haggai i 11. In context of Nehemiah x 37 (38.)		
XI.	Tame or domesticated cattle, kine; Deut. vii 13. xxviii 51.		VIII. With the killing and slaying of large and small cattle, preparatory to a feast, Isaiah xxii 13.
XII.	Large cattle, the herd, or oxen; Deut. xii 17. xiv 23. 2 Chron. xxxi 5. Jeremiah xxxi 12. By context with Nehemiah x 37 (38.)		
XIII.	Small cattle, the flock, or sheep, with *ashterowth*, a flock; in Deut. vii 13. xii 17. xiv 23. xviii 4. With *ashterowth* in xxviii 51. 2 Chron. xxxi 5. Jeremiah xxxi 12. By context with Nehemiah x 37 (38.)		
XIV.	Increase of animals; Deut. vii 13. xiv 23. xxviii 51.		
XV.	First fruits; Numb. xviii 12. Deut. xviii 4. Prov. iii 10. 2 Chron. xxxi 5. Neh. x 37 (38.)		
XVI.	First ripe fruits; Numb. xviii 12. By context Nehem. x 37 (38.)		
XVII.	First-born of animals, firstlings, Numb. xviii 12. Deut. xii 17. xiv 23.		
XVIII.	Tithes; Deut. xii 17. xiv 23. 2 Chro. xxxi 5. Neh. x 37 (38) 39 (40) xiii 5. 12.		
XIX.	Oblations, or offerings; Numb. xviii 12. Nehemiah x 37 (38.) 39 (40.)		

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TIROSH.	YAYIN.	
	AS GRAPES.	AS WINE.
XX. Meat (or solid food) offering; Numb. xviii 12. Joel i 10. By context in Nehemiah x 37 (38.) xiii 5.		IX. With a meat-offering, Exod. xxix 40. Lev. xxiii 13. Numb. xv 5, 7, 10., comprising specific articles, as 1, Fine flour, Levit. xxiii 13: supposed intent, 1 Chrn. ix 29. 2, Flour, Exo. xxix 40. Numbers xv 5, 7, 10: supposed intent, 1 Samuel i 24. 3. Oil, Levit. xxiii 13. Num. xv 5, 7, 10. supposed intent, 1 Chronicles ix 29.
		X. With a burnt-offering or sacrifice, Ex. xxix 40. Numb. xv 5, 7, 10. xxviii 14. Deut. xxxii 38: comprising 1, A lamb, Exodus xxix 40. Numbers xv 5. xxviii 14. 2, A ram, Numbers xv 7. xxviii 14. 3, A kid, Num. xv 7. xxviii 14: sup. int. 1 Saml. x 3. xvi 20. 4, A bullock, Num. xv 10. xxviii 14: sup. int. 1 Sam. i 24.
XXI. Drink (or liquid food) offering; Joel i 10.		XI. For a drink-offering, Exodus xxix 40. Levit. xxiii 13. Numb. xv 5, 7, 10. xxviii 14.
XXII. A heave-offering; Numbers xviii 12. Deut. xii 17. XXIII. A waive-offering; Numbers xviii 12. N. B. For this purpose loaves of leavened bread were used.		XII. For a waive-offering. Bread probably, in 1 Samuel x 3. and xvi 20.
XXIV. A sin-offering; Numbers xviii 12. N. B. A kid was used for this purpose.		XIII. For a sin-offering. A kid, Numb. xv 7—11. xxviii 14.

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	TIROSH.	YAYIN. AS GRAPES.	YAYIN. AS WINE.
XXV.	A trespass-offering; Numbers xviii 12.		
XXVI.	The earth, whether cultivated or not; Gen. xxvii 28. 37. Num. xviii 12. Deut. xi 14. xxxiii 28. Hosea ii 22 (24.) Isaiah xxiv 7. xxxvi 17. 2 Kings xviii 32. Haggai i 11.		
XXVII.	The soil, cultivated land, whether inclosed or not; Deut. vii 13. xi 14. xxviii 51. Joel i 10. ii 24. Haggai i 11. Nehemiah x 37 (38.)		
XXVIII.	A mountain, hill, the hill country; Haggai i 11.		
XXIX.	The plain (as opposed to the hill country), cultivated fields: Deut. xi 14. xiv 23. Joel i 10. ii 24. 2 Chron. xxxi 5. Nehemiah v 11.		
XXX.	Trees in general; Judges ix 13. Or which bore fruit; Nehe. x 37 (38.)		
XXXI.	Honey, a general term for wild honey found in the rocks, honey of domesticated or hived bees, honey of grapes, honey of the palm tree, and honey of other trees; 2 Chron. xxxi 5. 2 Kings xviii 32.		
XXXII.	Food in general; Deut. xi 14. 2 Kings xviii 32. Isa. xxxvi 17. lxii 8.		
XXXIII.	Other things essential to the growth of produce in the natural state, but useless to it in the artificial state; as		
	1. The heavens—that is, a favouring sun and sky; Genesis xxvii 28. 37. Deut. xi 14. xxxiii 28. Haggai i 11.		
	2. The dew of heaven—very essential in hot climates; Genesis xxvii 28. 37. Deut. xxxiii 28. Haggai i 11.		
	3. Rain; Deut. xi 14.		
XXXIV.	With four specific things, mentioned expressly and solely, because fitheable, viz.:		
	1. The fleece of the flock; Deut. xviii 4.		

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TIROSH.	AS GRAPES.	YAYIN. AS WINE.
2. Wool; Hosea ii 9 (11.)		
3. Flax; Hosea ii 9 (11.)		
4. Dough; Nehemiah x 37 (38.)		
XXXV. Frankincense—the general term for incense used in sacrifices; Nehemiah xiii 5.		XIV. Frankincense and spices (supposed for sacrifices), 1 Chron. ix 39.
XXXVI. With specific terms illustrative of its original, form, means, and manner of procurement, consumption, preservation, &c., as—		
1. The vineyard, where it grew, 2 Kings xviii 32. Isaiah xxxvi 17. Nehemiah v 11.		XV. The vineyard—but with *shathah* (query drink) and gathering of grapes expressed—in Deut. xxviii 39, and with "drink," and the context showing a liquid, Jere. xxxv 6, 8; but query in Amos v 11. Zeph. i 13.
2. The vine-tree upon which it grew, Judg. ix 13, and by amplification, and other things, as *yitzkar* in Hosea ii 9 (11.) and Joel i 10. ii 24. Isaiah xxiv 7. 2 Kings xviii 32. Isaiah xxxvi 17.	IV. The vine tree, Judges xiii 14. Isaiah xvi 10.	XVI. The vine tree, but with the grapes expressed as interposed; Deut. xxxii 33: and with the clusters interposed; Canticles vii 9 (10.)
3. The cluster in which it grew, Isaiah lxv 8. In Septuagint ο ρωξ εν τω βοτρυει.		XVII. The cluster, but by way of climax; Deut. xxxii 33. And as a comparison (the clusters producing it being another); Canticles vii 9 (10.)
		XVIII. With *tirosh*, the grapes, as producing it; Micah vi 15.
4. The manner of obtaining them, as— 1, By gathering or plucking, Deuteronomy xi 14. Isaiah lxii 8.	V. To gather, or pluck, Jeremiah xl 10, 12.	XIX. The manner of obtaining it, as— To drop down, spontaneously distil, Cant. iv 10. And see as explanatory, Joel iii 18, & Amos ix 13.

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TIROSH.	AS GRAPES.	YAYIN. AS WINE.
2, In vessels—a general term for all kinds, for all uses, Nehemiah xiii 5.	VI. In vessels for all uses, Jeremiah xl 10, 12.	XX. Modes of using it with or in— 1, Vessels for all uses, 1 Chron. ix 29. Esther i 7. 2, Bowls, Amos vi 6. Filled, Zechariah ix 15. 3, A pot, or jug, Jeremiah xxxv 5. 4, A cup, Psl. lxxv 8 (9.) Jer. xxxv 5. xxv 15. li 7.
5. Two modes of consumption, in their natural state, as—		XXI. Modes of consumption, of course chiefly in the artificial state, and evidently showing a liquid, as—
1. By eating them, Numb. xviii 12. Deuteronomy xi 14. xii 17. xiv 23., implied in xxviii 51; by parallelism in 2 Kings xviii 32. and Isaiah xxxvi 17.	VII. To eat, Judges xiii 14.	1, To drink, Gen. ix 20. xxvii 25. Job. i 13, 18. Lev. x 9. Numb. vi 3, bis. Deut. xxix 6 (5.) xxxii 38. Judges xiii 4, 7, 14. 1 Sam. i 15. 1 Chron. xii 40. 2 Saml. xvi 2. Cant. i 2, bis. v 1. Prov. ix 5. xxxi 4. Eccl. ix 7. Amos ii 8. v 11. vi 6. Joel i 5. iii (iv) 3. Isaiah v 22. Micah vi 15. Isa. xxiv 9. xxii 13. Psalm lxxv 8 (9.) Zephan. i 13. Jere. xxv 14. Daniel i 5, 8, 16. Jeremiah li 7. Ezekiel xliv 21. Zechariah x 7. Esther i 7.
2, By sucking them like an orange—some of the grapes being nearly as large as a Seville or pot orange, Isaiah lxii 8.	And query 2, to suck, see Deuter. xxviii 39. Amos v 11. ix 14. Zephaniah i 13.	2, Drink, or drinking, Esther i 7. Symposium, drinking feast, or banquet, Esther v 6. vii 2, 7, 8. 3, To make or cause to drink, to give and offer drink, Gen. xix 32, 33, 34, 35. Canticles viii 2. Amos ii 12. Jerem. xxxv 2, 5, 6, 8, 14. xxv 15. 4, To tipple, guzzle, drink for drinking's sake, Isa. lvi 12 (13.) [see as explanatory, Gen. xlii 34. 5, To drink abundantly, be merry, Cant. v 1. and 6, To drink to excess, be drunken, Gen ix 21.

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TIROSH.	AS GRAPES.	YAYIN. AS WINE.
		Joel i 5. Isaiah xxix 9. li 21. Jerem. xxiii 9. li 7.
		XXII. With mode of preparation, as by mingling of liquids; Proverbs ix 2, 5.
6. The mode of preservation—	VIII. The like in *owtzarowth*, translated "cellars;" 1 Chron. xxvii 27—and see v. 25, where it occurs twice, rendered by "treasures," and by "storehouses."	XXIII. Mode of preservation, as in
1, In storehouses (*mischenowth*), 2 Chron. xxxii 28.		1, A skin, or leathern bottle, (*nowdh*), Joshua ix 4, 13. 1 Samuel xvi 20.
2, In treasuries, (*owtzarowth*), i. e., storing places, Nehemiah xiii 12., probably caverns or pits, accessible by doors, it being the practice in Palestine to store up fruits and grain in caverns hollowed in the ground.		2, A skin bottle, or bladder, (*owbh*), Job xxxii 19.
		3, An earthen or stone bottle, or pitcher, (*nebhel*), generally large, though it might be smaller for use, I Saml. i 24. x 3. xxv 18. 2 Sam. xvi 1. Jerem. xiii 12, bis. And see Lamentations iv 2, where it is mentioned as the work of the potter.
7. A mode of obtaining the juice, as—	IX. The like. By treading in a vat—*yekebh*—Isaiah xvi 10. Jeremiah xlviii 33.	XXIV. Mode of manufact. or process of obtaining it.
1, By treading them, Micah vi 15.		The wine itself, (sed quære, bunches of grapes,) mentioned with *gnenabhim*, picked grapes, Nehem. xiii 15, while treading and wine-*presses* (*gittowth*) are noticed in the same verse. Wine presses were generally situate outside of the walls of towns, being often large erections (see Isaiah v 2; also Matthew xxi 33, Mark xii 1), capable of containing the actual press, or squeezing machine (*torcular*), with tubs and other implements, and even reservoirs. See Cato de Re Rustica, cap. xviii.
2, In a vat (*yekebh*), Micah vi 15.		
N. B. The vat was sometimes a large tub into which the grapes, often with the stalks, &c, as gathered, were thrown, and trodden by a person with his naked feet, the juice flowing out at a hole near the bottom as fast as the pressure disengaged it.		
8. Their own produce in the form of wine, Micah vi 15.		
9. Such produce as to be drank, Micah vi 15.		

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TIROSH.	AS GRAPES.	YAYIN. AS WINE.
10. With articles of food, but in a particular way, as explained below, viz.—	X. With kinds of food, as—	XXV. With articles of food, as
1, With bread, as the choicest artificial produce of wheat, the chiefest of grains, comprised under *dagan*, the first of the triad of blessings, 2 Kings xviii 32. Isaiah xxxvi 17.	1, Beef and mutton,* Nehem. v 18.	1, Beef and mutton,* Deut. xiv 26. 1 Samuel xxv 18. 1 Chron. xii 40.
	2, Bread, Gen. xiv 18. Neh. v 18. In Psl. civ 15, for same reason as in 2 Kings xviii 32, and Isaiah xxxvi 17.	2, Meal, 1 Chron. xii 40.
		3, Bread, Deut. xxix 6 (5.) xix 19. 1 Sam xxv 18. 2 Sam. xvi 1, 2. Daniel x 3, Haggai ii 12.
		* The Hebrew terms denote not merely beef and mutton, but veal and lamb, and venison, whether of deer, or goats, or kids; in short, the flesh of all large and small beasts allowed under the Levitical law.
2, With eating-olives and dates, as the choicest of the fruits comprised under *yitzhar*, the third of the triad, 2 Kings xviii 32.		4, Pottage, Haggai ii 12.
		5, Oil, 1 Chron. xii 40. 2 Chron. ii 10, 15. Perhaps in Prov. xxi 17. 2 Chron. xi 11. Haggai ii 12.
N. B. *Dagan*, the first of the triad, is expressly mentioned.		6, Victuals in general, 2 Chron. xi 11. Daniel i 5, 8, 16.
11. With water and drinking, 2 Kings xviii 32. Isaiah xxxvi 17, being in both passages by way of contrast with solid food and eating.	3, With fat fruits, (*shemen* in original), Jeremiah xl 10.	XXVI. With different kinds of drink, as
12. By parallelism—	XI. With drink, as milk, in Isaiah lv 1.	1, *Ausis*, the mere juice of the grape, or other fruit just pressed, Joel i 5.
1, With sowing and reaping, as the means of obtaining *dagan*, corn, the first of the triad of blessings, Micah vi 15.		2, Juice of the pomegranate, Cant. viii 2.
		3, *Shechar*, sweet drink. Lev. x 9. Deut. xiv 26. xxix 6 (5.) Judges xiii 7, 4, 14. 1 Sam. i 15. Prov. xx 1. xxxi 4, 6. Isa. v 11, 22. Micah ii 11. Isaiah xxviii 7, bis. xxiv 9. xxix 9. lvi 12 (13.)
2, With the treading of oil-olives, to obtain the extract of one of the choicest fruits comprised under *yitzhar*, the third of the triad of blessings, Micah vi 15.		4, *Hhomets*, vinegar (of wine), Num. vi 3. and of *shechar*, sweet drink, ibid.

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TIROSH.	AS GRAPES.	YAYIN. AS WINE.
3, With thrashing-floors full of wheat, as the choicest grain comprised under *dagan*, Joel ii 24. 4, And also with *yitzhar* itself, Joel ii 24. 5, And the general term for garden herbs, Deuteronomy xiv 22. 23. 13. With various kinds of trees mentioned as producers of *yitzhar*, as— 1, The fig tree, Hosea ii 9 (11.) Joel i 10. ii 24. 2 Kings xviii 32. Isaiah xxxvi 17. 2, And the pomegranate tree, citron tree, and palm tree, and the "trees of the field," thought by some to be the date palm, Joel i 10—12. 3, Also with the olive tree and fig tree, Judges ix 13. N. B. In all the above texts, except the last, *dagan* is mentioned.		XXVII. As an article of merchandize— 1, With white wool, Ezekiel xxvii 18. 2, Picked grapes and figs, Nehemiah xiii 15. XXVIII. For a comparison— 1, Of beauty of eyes in the posterity of Jacob, Gen. xlix 12. See the note to this text, postea. 2, As is generally thought, of Christ's love to his church, Cant. i 2, 4. iv 10. But it deserves consideration whether grapes were not intended as the medium of comparison, and not wine.
14. As producing cheer or gladness, Judges ix 13. Zechariah ix 7, *dagan* being mentioned in the latter text as having the same effects, and the growth and increase of each equally producing it, in Psalm iv 7 (8.)	XII. The like, Psl. civ 15.	XXIX. 1, With joy, though not produced by it, but by other circumstances, 1 Chron. xii 40: and the want of it accompanying cessation of mirth and joy, Isaiah xxiv 9. 2, For a comparison of loud and triumphant rejoicing of a mighty man to a similar effect produced by wine, Psl. lxxviii 65. Zech. ix 10. x 7.

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TIROSH.	YAYIN. AS WINE.
15. In other connexions illustrative of the light in which its use was viewed during the Old Testament period, as— 1, With a command to offer in sacrifice; see meat-offering, &c., antea. 2, With permission to eat, Deuter. xii 17. 3, With a command to tithe and eat, Deuteronomy xiv 23. xviii 4.	XXX. The like illustrations, as— 1. With command to offer in sacrifice; see drink-offering, antea. 2. With permission to drink it with *shechar*, at the annual offering of tithes, Deut. xiv 26. 3. With the prohibition to the Nazarites under their vow, as well as of shechar and vinegar, and every liquor of grapes, Numbers vi 3; and to the mother of Samson, Judges xiii 4, 7, 14.

4. With the sin of tempting the Nazarite to break his vow, Amos ii 12.—5. And permission to drink after it had expired, Numbers vi 20.—6. With the injunction given above three centuries before, to the Rechabites, not to drink it, Jerem. xxxv 6. 8.—7. And the command to Jeremiah to make a practical trial of their obedience to it, Jeremiah xxxv 2.—8. And their refusal to drink, Jerem. xxxv 6. 14.—9. And the divine commendation on their refusal, Jerem. xxxv 14.—10. With a prohibition to the priests, as well as of shechar, Levit. x 9. Ezek. xliv 21.—11. As a beverage unfit for kings, as shechar to princes, Prov. xxxi 4.—12. But fit to be given to one ready to perish, as shechar to those of heavy hearts, Proverbs xxxi 6.

TIROSH.	AS GRAPES.	YAYIN.	AS WINE.
16. With, or as, a blessing, Gen. xxvii 28. 37. Deut. vii 13. xi 14. xxxiii 28. Proverbs iii 10. Hosea ii 8 (10.) 22 (24.) Joel ii 19. 2 Kings xviii 32. Isaiah lxv 8. xxxvi 17. Jeremiah xxxi 12. Zechariah ix 17.	XIII. With, or as, a blessing, Psalm civ 15. Isaiah lv 1. Jeremiah xl 10, 12.	XXXI. With, or as, a blessing, Gen. xlix 11: as permitted at annual tithing, Deut. xiv 26: in time past, Deut. xxix 6 (5): in a good sense, Cant. i 2, 4. iv 10. v 1. vii 9 (10.) viii 2. Prov. ix 2, 5; but with an unsatisfactory reason in xxxi 6. Eccles. ix 7.	

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TIROSH.	AS GRAPES.	YAYIN. AS WINE.
17. And the destruction, or privation of it, as a curse, Deut. xxviii 51. Hosea ii 9 (10.) Joel i 10. Micah vi 15. Isaiah xxiv 7. lxii 8. Haggai i 11.	XIV. The like, Isaiah xvi 10. Jerem. xlviii 33.	XXXII. The deprivation of it a curse; Deuter. xxviii 39: perversion of, also, xxix 33: deprivation of, Joel i 5. Hosea ix 4. Micah vi 15. Isaiah xxiv 8, 11: self-deprivation in time of mourning, Daniel x 3.
18. By itself in its various states; implying, either literally or metaphorically, a slavish addiction to it in the solid form; also, coupled with *yayin*, or wine in general, as signifying, literally or metaphorically, an addiction to its own liquid produce; and with *zenooth*, whoredom, or illicit intercourse—as all of them things to be avoided, because of their tendency to alienate the heart from religion, Hosea iv 11.		XXXIII. With terms indicative of bad qualities or disapprobation, as—1. With, or as a medium of, voluptuousness, Eccles. ii 3. ix 7. x 19.—2. Or sensuality, Isaiah v 11, 12, 22. lvi 12 (13.)—3. With feasting, Job i 13, 18. Isa. v 12. xxii 13.—4. And instrumental music, as the harp, viol, tabret, and pipe, as accompaniments of a feast, Isaiah v 12.—5. And vocal music, another accompaniment, Isaiah xxiv 9.—6. With *hhamar*, reddening, thickness, or effervescence, as qualities of a wine mingled with drugs, Psalm lxxv 8 (9.)—7. With a mixture of drugs to produce intoxication, Proverbs xxiii 30.—8. With dregs, or lees, as of a thick mixed liquid, Psl. lxxv 8 (9.)

—9. To supply an illustration of drunkenness, though produced by some other cause, Isaiah xxix 9. li 21.—10. With redness of eyes, a symptom or accompaniment of the habitual use of intoxicating wine, whether of little or much, Prov. xxiii 30; but as to Gen. xlix 12, see the note postea.—11. With actual drunkenness, Gen. ix 21. 24; and incest also in xix 32. 33. 34. 35; considered as implied, with great impiety, in Levit. x 9; supposed in 1 Sam. i 14, but denied in i 15; real drunkenness, with great folly, in xxv 37; and with premeditated fratricide also in 2 Sam. xiii 28; as obstinately resolved on in Prov. xxiii 30. 31; actual in Isaiah xxviii 1; and of the priest and prophet in xxviii 7; actual, used as a simile, Jeremiah xxiii 9; and with madness also, in li 7.—12. With fraud and deception, Gen. xxvii 25.—13. With error and self-deception, Isaiah xxviii 7, bis.—14. With transgression, Habbakuk ii 15.—15. As a mocker, Proverbs xx 1.—16. As an instrument or the reward of violence, Proverbs iv 17.—17. Or of treachery, or false and unjust condemnation, Amos ii 8.—18. Of astonishment—or rather of trembling and giddiness—that makes the frame *herisser*, shudder, with horror at its revolting nature, Psalm lx 3 (5.)—19. And, lastly, compared to "the poison of dragons, and the cruel venom of asps," Deuteronomy xxxii 33.

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TIROSH, DAGAN, AND YITZHAR ASSOCIATED.

VI. To afford the reader opportunity of consulting those passages in which *tirosh* is found, a list of them is here subjoined, arranged in chronological order. An additional value is given to it by its being so constructed as likewise to serve for an index to *dagan* and *yitzhar*.

Book.	Chap.	Verse.	Date. B. C.	Triad of Blessings. *Dagan.*	*Tirosh.*	*Yitzhar.*
Genesis	27	28	1760	——	——	
—	27	37	—	——	——	
Numbers	18	12	1489	——	——	——
Deuteronomy	7	13	1451	——	——	——
—	11	14	—	——	——	——
—	12	17	—	——	——	——
—	14	23	—	——	——	——
—	18	4	—	——	——	——
—	28	51	—	——	——	——
—	33	28	—	——	——	
Judges.....	9	13	1235		——	
Psalm	4	7 (8)	1023	——	——	
Proverbs	3	10	984		——	
Hosea	2	8 (10)	801	——	——	——
—	2	9 (11)	—	——	——	
—	2	22 (24)	—	——	——	——
Joel	1	10	787	——	——	——
—	2	19	—	——	——	——
—	2	24	—		——	——
Hosea	4	11	776		——	
2 Chronicles	31	5	726	——	——	——
Hosea	7	14	ab. 725	——	——	
—	9	2	—	——	——	
Micah	6	15	722		——	
Isaiah	24	7	714		——	
2 Kings	18	32	710	——	——	
Isaiah	65	8	710		——	
—	36	17	to	——	——	
—	62	8	699	——	——	
2 Chronicles	32	28	699	——	——	——
Jeremiah	31	12	597	——	——	——
Haggai.....	1	11	520	——	——	——
Zechariah ..	9	17	457	——	——	
Nehemiah ..	5	11	445	——	——	——
—	10	37 (38)	444 to		——	——
—	10	39 (40)	433	——	——	——
—	13	5	428 to	——	——	——
—	13	12	409	——	——	——

A similar list of texts, in which *yayin* and the other terms for wine, &c., occur, will be given in an appendix, as no correct list has yet been given in any temperance publication.

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SCHEDULE ILLUSTRATING SHEMEN—OIL.

VII. From what has been observed respecting *tirosh*, the 2d of the triad of blessings, thus improperly rendered "wine," "new wine," and "sweet wine," the reader will perhaps be disposed to enter into an inquiry as to the proper signification of יִצְהָר *yitzhar*, the third of the triad, translated "oil" in English Bibles. This the author deems necessary, 1st, because he equally contests the correctness of that rendering; 2dly, because the settlement of its meaning as a solid will add confirmation to what has been already advanced respecting *tirosh*; and, 3dly, because the meaning he would substitute furnishes, like his rendering of *tirosh*, far more extended notions of the benevolence of the Creator. His first step will be to show the uses of the word שֶׁמֶן *shemen*, which did indisputably mean "oil."

The primary meaning of the word *shemen* is fatness. In its sense of oil it occurs more frequently than any other word in the Old Testament denoting articles of vegetable origin, except לֶחֶם *lehhem*, bread, and *yayin*, wine. To show the vast *variety of purposes* to which it was applied, an arrangement of passages is subjoined in which it is employed, viz. :—

IN CONNEXION WITH SACRIFICIAL USES—AS

1. With a sacrificial stone or pillar under the patriarchal system. Genesis xxviii 18. xxxv 14.
2. For a drink (or liquid food) offering, on same. Gen. xxviii 18. xxxv 14.
3. For a meat (or solid food) offering, under the Levitical law; Exod. xxix 40: beaten, Levit. ii 1, 2, 3 4, 5, 6, 7, 15. vii 10. xiv 10. xxiii 13. Numb. vi 15. vii 13, 19, 25, 31, 37, 43, 49, 55, 61, 67, 73, 79. viii 8. xv 4, 6, 9. xxviii 5, 12, 13, 28. xxix 3, 9, 14. Ezekiel xlv 24, xlvi 5, 11, 15.
4. For a drink-offering under same law, accompanied with burnt-offering; and 1st, with *wine* expressly mentioned as for it; Exod. xxix 40. Numb. xxviii 12, 13. xv 4, 6, 9. Levit. xxiii 13; and 2d, with *shechar*, in Numb. xxviii 5; but without wine expressed, in Numb. vi 15. xxviii 28. xxix 3, 9, 14.
5. For a sin or trespass-offering, allowed in Levit. xiv 12, 21; but forbidden, as well as fine flour and incense, in Lev. v 11.
6. For a peace-offering of thanksgiving. Oil allowed with leavened bread; Leviticus vii 12.

AND WITH SPECIFIED ARTICLES USED IN SACRIFICE, CHIEFLY EDIBLE, AS—

7. Wheaten flour; Exodus xxix 2.
8. Flour mingled with it; Exodus xxix 40; beaten, Numbers xv 4, 6, 9. xxviii 5; beaten, 12, 13, 20, 28. xxix 3, 9, 14.
9. Fine flour; Leviticus ii 1, 2, 7.
10. Fine flour mingled with it; Leviticus ii 4, 5. xiv 10, 21. xxiii 13. Numbers vi 15. vii 13, 19, 25, 31, 37, 43, 49, 55, 61, 67, 73, 79. viii 8.
11. Fine flour tempered with oil; Ezekiel xlvi 14.
12. Cakes of fine flour mingled with it; Numbers vi 15. Leviticus vii 12.
13. Unleavened bread; Exodus xxix 2. Numbers vi 15.
14. Unleavened bread anointed with it; Numbers vi 15.

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15. Unleavened cakes tempered with it; Exodus xxix 2; mingled with it, Leviticus vii 2.
16. Unleavened wafers anointed with it; Exodus xxix 2. Leviticus ii 4. vii 12. Numbers vi 15.
17. Frankincense, Leviticus ii 1, 2, 15; for incense, Exodus xxxvi 28. Ezekiel xvi 18; for sweet incense, Exodus xxv 6. xxxv 8, 15, 28. xxxix 38.

For other Holy Purposes, as—

18. With spices for holy oil, Exodus xxv 6. xxxv 8, 28.
19. For anointing oil, Exodus xxv 6. xxxv 8, 15, 28. xxxix 38. xxix 7.
20. For holy ointment for anointing the priests, Exodus xxx 25.
21. For holy oil for the same purpose, Exodus xxx 25, 31.
22. For holy oil for anointing kings, 1 Samuel x 1. xvi 1, 13. 1 Kings i 39. 2 Kings ix 6.
23. For the light (the lamps) in the tabernacle, Exodus xxv 6. xxxv 8, 14, 28. xxxix 37.

In connexion with other things, as—Articles of Food, Luxury, or Traffic; Vessels, &c. &c.

24. The olive tree, Deuteronomy xxviii 40.
25. The oil tree (other trees producing it), Isaiah xli 19.
26. Olives, Micah vi 15.
27. Wheat, Ezekiel xxvii 17. 1 Kings v 11. Isaiah xli 8.
28. Barley, Isaiah xli 8.
29. Honey out of the rock, Deut. xxxii 13. Isaiah xli 8.
30. Flour and honey, Ezekiel xvi 13, 19.
31. Bread and water, Hosea ii 5.
32. As, or with, food in general, 1 Kings v 11. Ezra iii 7.
33. Out of the rock, or flinty rock, Deuteronomy xxxii 13. Job xxix 6.
34. In cellars, 1 Chronicles xxvii 28.
35. Alone, as an article of trade, Hosea xii 1.
36. With honey and balm, as articles of trade, Ezek. xxvii 17.
37. With myrrh, as for a scent, and sweet odours, Esther ii 12.
38. Oil vessels, (*keley shamnoah*), Numbers iv 9.
39. A vial (*pach hashshemen*), 1 Samuel x 1.
40. A horn (*keren hashshemen*), 1 Sam. xvi 1, 13. 1 Kings i 39.
41. A cruise (*tzappahhath-hashshemen*), 1 Kings xvii 12, 14, 16.
42. A pot (*asooch shamen*), 2 Kings iv 2.
43. A box (*pach hashshemen*), but perhaps this was ointment, 2 Kings ix 1, 2.

Employed for illustrations of—

44. The taste of manna (by comparison with that of fresh oil), Numbers xi 8.
45. Softness or smoothness, Psalm lv 21. Proverbs v 3.
46. Sleekness or plumpness, Psalm civ 15.
47. Smoothness, as of flow of rivers, Ezekiel xxxii 14.
48. Insinuation, Psalm cix 18.
49. Gladness, Psalm xlv 7. Isaiah lxi 3; and the disuse of it as mourning, 2 Samuel xiv 2.
50. Kindness, Psalm cxli 5.
51. Fertility, Isaiah v 1.
52. Luxury, Proverbs xxi 20.
53. Treasure, Jeremiah xli 8.

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Independent of the eight passages in which *yayin* or *shechar* are expressly noticed as a part of the drink-offering, accompanying the burnt-offering of which oil formed a part, *yayin* was probably used in some of the other five in which it is not noticed. The writer is prepared for the disappointment which some of his readers may experience in being told that (with the above exceptions) *yayin* and *shemen* (wine and oil) occur together, taking the authorized version, only in these passages—1st Chron. 12c 40; Psalm 104, 15; 2d Chron. 2c 10, 15; Prov. 21c 17; 2d Chron. 11c 11; Haggai 2c 12; and 1st Chron. 27c 28. He is not inclined to concede that even in every one of these passages *yayin* means wine, but the reader may turn to them and form his own opinion, consulting the notes further on.

Yet, notwithstanding the frequent use of this word for such a variety of things and purposes, it does not occur in a single instance immediately connected with either *dagan* or *tirosh*, or other terms indicative of produce in general. It is itself a specific thing, and is mentioned in conjunction with specific things.

YITZHAR CONTRASTED WITH SHEMEN.

VIII. But now turn in contrast to the word יִצְהָר *yitzhar*, its uses and its purposes. This, it is contended, denotes not a specific thing, but is a comprehensive term for a large class of fruital produce. One solitary instance occurs of its mention with the word זַיִת *zayith*, "olive," but in such a way as, by comparing it with other passages in which the latter word is used, removes any doubt as to its meaning. In scarcely another instance is *yitzhar* mentioned as a specific article immediately coupled with specific articles of vegetable production. In scarcely another instance is its particular use as a specific thing hinted at, as is the case of every thing else of common consumption. In no other instance is it spoken of by way of comparison, or in illustration of any particular quality incidental to it or other things. In fact, the word itself was no more capable of being used in such a manner than the terms "tenements" and "hereditaments." The conclusion to be drawn is, as before stated, that it was not intended to denote a specific article like *shemen*, but a general class of fruital produce.

ILLUSTRATIONS OF SHEMEN AND YITZHAR.

IX. But the reader shall judge for himself upon view of the passages alluded to in the preceding paragraph. The writer will first premise that the genius of the Hebrew language rarely admits of a strictly compound word, such as are found in modern languages, and so abundantly in the ancient Greek, the German, and the English. In Hebrew, when a quasi compound is intended to be formed of two substantives, it is managed in the way so general in French (the converse of the English practice), by placing them together, the qualifying one following the one qualified. Thus—

שֶׁמֶן זַיִת *shemen zayith*, signifies *olive* oil—the oil produced from the olive, as contradistinguished from that obtained from the almond, the palm, or other tree. See Exodus 27c 20; Leviticus 24c 2; also Exodus 30c 24. But reverse the position of the words, and זַיִת שֶׁמֶן *zayith shemen* denotes *oil-producing* olives—

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the olives themselves, but a particular species from which oil was most plentifully extracted. See Deuteronomy 8c. 8.

And by the simple change of the qualifying word, it becomes זַיִת יִצְהָר *zayith yitzhar*, which signifies eating, pickling, or preserving-olives, as distinguished from that species from which oil was accustomed to be extracted. See 2 Kings 18c 32.

A further instance of the use of *shemen* appears in the phrase עֵץ שֶׁמֶן *gneets shemen*, the oil-producing trees, of which there were several. See Isaiah 41c 19; 1 Kings 6c 23; Nehemiah 8c. 15: while on the other hand עֵץ הַנֵּיִת *gneets hazzayith* is used to denote the whole tribe of olive trees. See Hag. 2c. 19.

A reference to the above passages will convince the reader that the terms *shemen* and *yitzhar* are by no means synonimous, and that while the former evidently means "oil," the latter as evidently does not mean it. It has been thought advisable to illustrate their differences in signification at this length, at the risk of its being considered by some a deviation from the original intention of this paper,—1st, on account of the constant use of the latter term with the word *tirosh*; and, 2dly, on account of its having received a similarly perverted interpretation, each interpretation keeping the other in countenance. As to the meaning of the word *dagan*, as comprising wheat, barley, oats, rye, millet, and every other species of grain, there is no dispute: it is sufficiently represented by the translation of "corn." It is rendered "wheat" in two passages only, (viz., Numbers 18c 12, and Jeremiah 31c 12,) out of nineteen in which it is united with *yitzhar*, and out of thirty (including several of those nineteen) in which it is found united with *tirosh*, and rendered "corn:" so that the meaning "wheat" cannot be said to be in favour. The question, then, might be fairly asked, if *tirosh* and *yitzhar* are really synonimous with *yayin* and *shemen*, "wine and oil," how is it that no term has been discovered to which the first of the three sister terms, *dagan*, could be pretended similarly to correspond? Time will give the answer.

ETYMOLOGY OF YITZHAR.

X. Another question will now naturally occur. Having shown what *yitzhar* is not, it will be inquired what it is.

Lexicographers have been accustomed to derive it from צָהַר *tzahar*, which they represent as an obsolete root, conveying an idea of glowing brightness, or very shining appearance. If this derivation is correct, as appears very probable, the idea of the name was no doubt suggested by the bright, shining, and glowing appearance of the citron, orange,* and other fruits, to which it was, in the first instance, applied, and from whence it might come to be applied in its more fully-established meaning of winter-keeping† or preserving-fruits. This would be in perfect confor-

* A similar idea, no doubt, originated the low Latin name of the orange, which is *aurantium*, from *aurum*, "gold," and by a slight alteration of spelling became the Italian *arancia*, from whence was derived the French *orange*, through the Provencal. The name of the orange flower in Spanish is *azahar*, derived, no doubt, from the Arabic, which probably sprung from the same root from which the Hebrew *tzahar* was itself derived.

† To prevent any misunderstanding, either here or in the schedules, in the application of the term *winter* fruits, we think it right to observe that it was

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mity with the derivation of the word *owrowth*, "pot-herbs," before mentioned, the root of which *(owr)* has also the meaning of "to become bright, to shine," the name being also conferred in consequence of the smooth, glossy, shining appearance of the leaves, even of green vegetables. There is, indeed, a singular resemblance in meaning between other derivatives from the same roots, for while *owr* and *mahowr* signify simply light, (see Genesis 1c. 3, 4, 5, 18; Jeremiah 25c 10; Isaiah 45c 7; Job 17c 12,) the substantive *zowhar* means an intense degree of light, as that of noon-day. See Genesis 43c 16, 25; Deuteronomy 28c 29; 1 Kings 18c 16, 27, 29; Jeremiah 6c 4. And again, while *owr*, in a metaphorical sense, is applied to happy and prosperous circumstances, the word *zowhar* is applied metaphorically to signify a much higher degree. Compare Job 18c 5; 22c 28; 30c 26: Isaiah 9c 1; Psalm 27c 1; 87c 11—with Job 11c 17; Isaiah 58c 10; Psalm 37c 6. On these accounts the author is disposed to be satisfied with the derivation usually proposed for the word *yitzhar*, although he disputes the meaning ordinarily attached to it, and the chain of ideas by which it has hitherto been traced to its root.

RELATIVE POSITIONS OF DAGAN, TIROSH, AND YITZHAR.

XI. The examination of the different passages of scripture referring to the triad of blessings, Dagan, Tirosh, and Yitzhar, exhibits the following results:—

1st, Tirosh is found in thirty-eight places altogether; in thirty of them united with Dagan; in twenty-one with Yitzhar; and in nineteen with both of them.

2d, Tirosh occurs seven times with *Rayshyth*, or *Biccowr*, first fruits.

3d, Tirosh occurs ten times with *Magnasayr*, tithes, (which were mostly the first of gathered fruits and grain in their natural state) or *Teroobhah*, offerings or oblations.

4th, Tirosh occurs three times only with Yayin, viz: in two passages, (Hosea 4c 11, and Isaiah 24c 7—10), where it is mentioned by way of climax, ascending or descending; and in Micah 6c 15, where it is named as the producer of Yayin.

5th, Tirosh does not occur in a single passage immediately connected with Shemen (oil).

6th, Dagan occurs with Yayin only once, the latter word being there used for grapes. See Lament. 2c 12, and the note upon it.

7th, Dagan, Tirosh, and Yitzhar are mentioned constantly in immediate connexion with terms indicative of increase of vegetable produce in general, or of the spontaneous increase of the earth, or of the increase of cultivated things, of fields and vineyards more especially, with terms significant of fruital produce or animal increase, and sometimes with the vine, the olive tree, the fig tree, and the palm, but very rarely with their produce specifically, or with other specific articles of food or drink, and scarcely ever with terms showing their mode of consumption or

adopted under the belief that, as a term already used in Great Britain, it would, better than any other, convey to our countrymen an idea of a large class of fruital produce capable of being kept or preserved for use, as oranges, apples, pears, &c., in this country, throughout the greater part of the year, and not merely the winter, which was exceedingly short in Palestine, if any properly so called.

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the process of preparing them, the method of preserving them, or the vehicle of their use. Yayin presents a most complete contrast in this respect.

8th, In the very few instances in which the triad are thus mentioned in connexion with specific articles, &c., a reference to the passages themselves, or to the notes here subjoined, will show the reader especial reasons for such connexion.

Lastly, The triad is used throughout a period of nearly 1100 years, by a series of authors, most of whom also use the terms Yayin and Shemen, and sometimes together, but in no single instance have they crossed Tirosh with Shemen, or Yayin with Yitzhar.

WINES OF ANCIENT PALESTINE.

XII. It being now established, beyond dispute, that Yayin is only a general term, comprising every species of wines, of which it has been attempted to point out the varieties in this scheme, it appears necessary still to inquire, further, what was the species most particularly intended under the use of the general term. The reader will already have observed that there are two which more strictly seem to have claims to be considered as species, viz., Ausis and Hhamer, though both of them might occasionally be deemed general terms; and two others which, though usually general terms, might also occasionally be taken as specific ones—Sobhe and Mesech.

PARALLEL CASE OF AN IMAGINARY FUTURE INQUIRY.

XIII. The value, propriety, and even necessity of this inquiry, may be illustrated by a parallel case.

Let it be supposed, then, that Great Britain should, like Tyre and Carthage of old, descend from its rank among the nations, whether from intemperance, or general dissipation, or neglect of religion, matters not to the present argument. The history of its decline and fall might become a subject of interest in Indiana, some rising empire in the far west. In tracing its decay, reference would be had to authors who flourished when it had passed its meridian; and amongst the various causes which led to it, frequent and impassioned complaints would be found in them against the disastrous and demoralizing effects of a particular drink called *malt liquor*. On investigating further, several species would appear to be mentioned in different authors, of very various qualities, though an ingredient called malt was supposed to enter into the composition of all of them. There would be the *black beer*, partly composed of the juice of the liquorice root; but as no particular complaint seemed to be levelled against it, that would come to be considered as having been an innocent liquor. There would be *small beer* and *table beer*, mentioned as liquors which had been used in the early ages of the empire, but during its latter period had declined, having been superseded by another called *ale*, containing a larger proportion of a pernicious element termed alcohol, that more or less infected all these liquors, and which, although it was of an intoxicating nature, and its use had been occasionally accompanied by consequences the most direful, appeared, from the concurrent authority of British historians, to have been a national favourite. Some degree of obscurity would perhaps arise res-

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peeting these liquors, from the circumstance of both ale and beer appearing referred to by the most ancient and obsolete authors, as the beverage of very remote times; but further investigation would show that, although bearing the same name, it did not possess the same quantum of alcohol as the same liquor in the lower ages, principally in consequence of the art of preserving it for a length of time not having been known at first, the secret of which was discovered during the middle age, upon the importation of a narcotic plant, the *hop*, which materially assisted it. Much confusion would also appear in consequence of historians (the local or county ones) not altogether concurring as to the qualities of the two drinks, *ale* and *beer*. This would be at length reconciled by unquestionable proof that, in the southern part of the division, called England, (except in districts where cider was consumed,) beer was generally drank as the common beverage of the people, and ale, being of a more expensive description, was confined to respectable tradesmen and the upper classes; while in the northern part of the same division, although beer was drank, and even more extensively, it went under the name of ale, the north-country people retaining the ancient name, notwithstanding the very great change the liquor itself had undergone in its nature. A further confirmation of this would appear in the ancient name *ale-house* having been retained over all the country, although not unfrequently also styled the public-house, in contra-distinction to private residences; and the fact that in the year 1831, in the reign of William IV., a monarch of the Guelphic line, an act of Parliament having been passed for regulating the sale of malt liquors, a new species of house was allowed to be opened, which, in a few years, had become so numerous as to equal the old houses, and was called *beer*-shop or *beer*-house, the fixing upon which name no doubt arose from the legislative body holding its sittings in the metropolis of London, on the south-eastern side of Britannia, and the senators being better acquainted with south-country terms. A variety of ales also appeared to be used, named principally from the towns at which they were made, and most of them, when they became noted, and transported from one part of the kingdom to another, were powerfully infected with alcohol. This, also, would appear to be the case with all of that description which was sold corked up in bottles for preservation. Beer was scarcely mentioned by historians who lived north of the river Tweed, and was, therefore, supposed not to have been used there, although ale certainly was.

Another liquor, called *porter*, would also cause much discussion, in consequence of the great variety of qualities attached to it by British writers; for while many had condemned it in the most unreserved terms, as not only containing a considerable portion of alcohol, but also drugged with many other poisonous, corrosive, and stupifying ingredients, others attributed to it the quality of nutrition in the highest degree, and the medical faculty recommended it to invalids, to pregnant women, and nursing mothers; although some, who were followers of a singular philosopher, named Malthus, considered it only as an ingenious instrument for diminishing the superabundance of the infant population, and recommended to married females another liquid, called *gin*, instead, as more effectual—an advice which they followed, both by drinking it them-

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selves, and mixing it with their infants' food. A further doubt would then arise from the derivation of the word, which British writers had deduced from the title of a very laborious and muscular set of men in the metropolis, called *porters*, *(carriers* of burthens,*)* whom they represented as chiefly sustained by this drink, which was both meat and drink to them. In fact, we may suppose some eminent philologist endeavouring, in a plausible way, to argue that its derivation from the name of this body of men must have been, because "it bodily seizes upon a man, and *carries* him away with it."*

From one reason or other the idea of strength would possibly become so prevalent amongst the critics of Indiana, as to assume "confirmation strong as holy writ," (just as in the case of the word Shechar, which the British, in the translation of their religious manuscripts, had, by mistake, rendered "strong drink," instead of "sweet drink,") and for a series of years, during which the discussion may be supposed to continue, eminent critics would contend that porter must have been a very strong and nourishing drink, entirely different from ale; a point which would be ultimately settled by the descriptions left by Dutch and Flemish authors, of similar liquors which had prevailed in their days, and for making which they had preserved the exact receipts, besides various chemical analyses made by sundry practical persons, amongst whom one Mr. Brande was the most eminent. The subject might possibly at one time excite so much interest, that persons unacquainted even with the characters used by the British, would engage in it, and one individual put forth a pamphlet, which, being written in a popular style, might obtain a very extensive circulation, notwithstanding a singular mistake throughout, in the omission of the initial letter of the word "porter," and the aspirate in "whisky," thus making the orthography "orter" and "wisky;" and this, it might be said, in imitation of a British writer who, in a similar discussion, had constantly written "Ayin" and "Hamer," in lieu of "Yayin" and "Hhamer."

This imaginary controversy in Indiana might be supposed to terminate in the settlement of the following facts, viz.:—

1st, Malt liquor was a generic term for all liquors, whether brewed with malt only, or in conjunction with hops or other things; of which there were four species, two unfermented and harmless, and two fermented and drugged, viz.:—

1st, Sweet wort,—an obsolete drink of primitive times, and then called ale.

2d, Black beer,—a thin, sweet drink, used even in the lower ages, but much despised.

3d, Beer and ale,—used as convertible terms, and implying the possession of a considerable portion of alcohol.

4th, Porter,—a species of ale or beer, but differently prepared, either from the malt or the mixture of other ingredients.

And the two last terms, in consequence of the variety of species

* In which idea he would be much encouraged by the analogy presented in the derivation by some learned Hebraists of the word *tirosh*, so often noticed, from *yarash*, to possess; because, say they, very ingeniously, "it very easily seizes upon and *takes possession* of a man, and expels mind from its seat, and him as it were out of himself."

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made at different times and in different places, might also be called generic terms. But there was also—

5th, Spirits,—a liquor also occasionally made from malt, but sometimes from wheat or oats; a generic term, comprising whisky, gin, rum, brandy, and a variety of other liquors, which contained very large proportions, sometimes nearly one-half of their bulk of alcohol.

These last were also called "spirituous liquors," and some little confusion would appear to have arisen from the same term being found applied to malt liquors, from the same circumstance of their also possessing a portion of alcohol, familiarly termed spirit. All these liquors were represented by authors as giving *life* and *spirits* to those who drank them; in fact, one was called *eau-de-vie*, water of life; but the greatest contrariety existed in the accounts, some treating them as spirits of good, others as evil spirits.

DESCRIPTION OF THE WINE, VINE, GRAPES, AND VINEYARDS OF PALESTINE.

XIV. Such might be the outline of the imaginary controversy in Indiana. Turn we now to the real controversy in England. Which of the several wines above noticed was the most popular, and most frequently used, in ancient Palestine? The author will not pretend to fix on any one of them, but will just observe that, bearing in mind the definitions at the commencement of this treatise, the contest will necessarily lie between *ausis*, fresh-pressed juice (unless it be thought too general a term); *hhamer*, must; *sobhe*, sapa, inspissated wine; and *hhometz*, vinegar, or sour wine. Out of these the reader must decide for himself. Whichever it was, the most ordinary beverage was water.

Although Palestine, and especially the southern part, was full of vineyards, the wines of Helbon and Lebanon are the only two expressly mentioned in the Old Testament. The former took its name from the town of Helbon, in Syria; and the latter was produced about Mount Lebanon, in the northern part, near the sources of the river Jordan. The Bible is entirely silent as to the peculiar character of either, except that it may be inferred from Canticles 2c 13, Hosea 14c 7, which notice the pleasant smell of the grapes; that the wine had also a fragrant smell. The wine of Helbon is expressly mentioned as an article of export trade in Ezekiel 27c 18, and a strong presumption arises in favour of some at least of the grapes of Lebanon having been made into wine, from the vast quantity (20,000 baths) which Solomon furnished to the wood-cutters of Hiram, King of Tyre, while engaged in felling timber there for the building of the temple; and which, it is fair to presume, although a thin, weak drink, was such as was made upon the spot.

The vine of Sibmah is noticed in Isaiah 16c 8, 9, and Jeremiah 48c 32, in connexion with the wine-vat and treading, and its grapes were, therefore, undoubtedly used for making wine. Some have inferred, from the way in which Heshbon and Elealeh are mentioned in the same passages, that their grapes were similarly applied; while others have positively stated that Heshbon was famous for its vines; but on this the reader must form his own judgment. Another writer says that Inver (on the borders of Gilead), and the valley of Sorek (between Gaza and Ascalon),

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were famous for their wines in scripture times; but it seems to be an assertion without scripture authority, as Inver is not mentioned in the Bible at all, and Sorek only once, and then unconnected with either grapes or wine, unless, indeed, Bishop Lowth's translation of Isaiah 5c 2, "the vine of Sorek," be adopted in preference to the common version, "the choicest vine;" and so in Jer. 2c 21, in lieu of "a noble vine." See also Gen. 49c 11, and Isa. 16c 8, though the same word is not used in them.

The garden which Solomon had in Lebanon no doubt contained the vine; but whether it did or not, he had it elsewhere, for in Ecclesiastes 2c 4, 5, he says, "I planted me vineyards; I made me gardens and orchards; and I planted trees in them of all kinds of fruits." A very large vineyard (and perhaps two, as he speaks in the plural above) is noticed in Canticles 8c 11, which, it would seem, he let out to keepers or overseers, who appear to have been about 200, a number which alone, independent of the rent, 1000 pieces of silver (about £170 of our money), infers a considerable extent. In the same book c 1, v 14, the vineyards of Engedi are noticed as producing camphire; and Dr. E. D. CLARKE speaks of vineyards still existing at Engaddi, near Jerusalem, and producing an abundance of white wine.

The grapes themselves, independent of luscious quality, must have been very large, if any inference can be drawn from the size of those which modern travellers have observed in the country. For instance: NAU affirms (p 458) that he saw, in the neighbourhood of Hebron, grapes as large as one's thumb. DANDINI although an Italian, was astonished at the large size to which grapes attained in Lebanon, being, he says (p 79), as large as prunes. MARITI (3, 134) affirms that in different parts of Syria he had seen grapes of such extraordinary size, that a bunch of them would be a sufficient burden for one man. NEITCHUTZ states he could say with truth, that in the mountains of Israel he saw, and had eaten from, bunches of grapes that were half an ell long, and the grapes two joints of a finger in length. PAXTON, also, (p. 214) speaking of the vines around his summer residence at Bhadoom, in Lebanon, remarks that the grapes were of various kinds, most of them white and large. The size of the bunches and clusters may be judged from the enormous branch, with one cluster, which was gathered in the valley of Eshcol, and brought back by the spies sent out to view the Promised Land, borne between two men upon a staff. This, also, has received confirmation from modern travellers. Thus Nau (p. 464) remarks that the size they attain in some favourable situations in Syria astonishes those who have seen the fruit only in France and Italy. He affirms he had seen clusters in Syria weighing ten or twelve pounds, and had heard that in the Archipelago clusters of thirty or forty pounds were not uncommon. MORISON makes a similar statement in his voyage, p. 493. Paxton, in p. 136, says, the ground is so well set with vineyards, that nothing is seen for miles on either hand of the road to Hebron but a succession of vineyards, whose vines were laden with the most delicious grapes. Even in our own country a bunch of Syrian grapes was, some years ago, produced at Welbeck, and sent as a present from the Duke of Portland to the Marquis of Rockingham, which weighed nineteen pounds. It was conveyed to its destination—more than twenty miles distant—on

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a staff by four labourers, two of whom bore it in rotation, thus affording a striking illustration of the proceeding of the Israelites. The greatest diameter of this cluster was nineteen inches and a half, its circumference four feet and a half, and its length nearly twenty-three inches.

Raisins, or dried grapes, formed a preparation much in use; and from its portability and little contingency of damage, formed an important article in provision of those who bore arms. See 1 Samuel 6c 19; 25c 18; 2 Samuel 16c 1; 1 Chronicles 13c 40. In later times raisins formed an article of their export trade. Raisins still take a large place in the food of the inhabitants. They are eaten with bread, and much used in ricepillaws and in sherbets. See Russell's Travels, i 8. At a village (Beitdjin) near Cesarea, Schultze and his party took supper under a large vine, the stem of which was nearly a foot and a half in diameter, the height about thirty feet, and covered with its branches and shoots (for the shoots must be supported) a hut of more than fifty feet long and broad. The bunches of the grapes were so large as to weigh ten or twelve pounds, and might be compared to our plums. Such a branch is cut off and laid on the board, and each helps himself to as many as he pleases. This last extract will illustrate the scripture expression, otherwise apparently hyperbolical, of sitting under one's own vine and one's own fig tree.

It is clear that in ancient times, as in modern, the grape, whether moist or dried, formed, in eastern countries, a common and very valuable article of food, stored with very little trouble, and capable, besides, of being had all the year round, as one species or another was in bearing for several months, from May till October, or even November, and many sorts would hang upon the tree for weeks afterwards, if of a late species, and all were capable of being preserved in dry store-houses or cellars. This, their use, is also apparent from the constant references in Scripture to eating the produce of the vineyard, or sucking it, in contra-distinction to drinking it; and it is only the habit of accommodating our ideas of the uses of the productions of other countries, in those countries, to the uses we make of them in our own, which has caused us to overlook this mode of consumption, certainly the most natural.

Paxton, who had an opportunity of witnessing the vintage in Lebanon, describes it, and observes, p. 215, "the juice that was extracted when I visited the press was not made into wine, but into what is called *dibs*. It resembles molasses. They take the juice from the troughs, put it into large boilers, reduce it to one-half, possibly one-third, of the original quantity. It is then removed to large earthen jars, and subjected to a process not unlike churning, which is repeated for a few days until it thickens. When properly churned or beaten, but little separation of the particles takes place. It forms a pleasant article for table use, and is decidedly preferable to molasses." Dr. BOWRING'S report, respecting the wines of Syria, says, p. 19, "wine might become an important article both for consumption and export in Syria, (as it anciently was). Some of the convents in Mount Lebanon produce it of excellent quality, known by the name of the 'vino d'oro.' It is both white and red, and when properly attended to is very superior. *But the habit of boiling wine is almost universal*, and destroys its character. The use of skins, as in ancient times,

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is very unfriendly to the preservation of the finer characteristics." It is right to observe that Dr. Bowring's complaint of the effects of the boiling of wines is common to Europeans and others, whose taste has been formed upon alcoholic wines.

It is not improbable that the wealthy Jews had their preferences amongst both grapes and wines. But, as a nation, they were certainly not a sensual people, and did not use them as a luxury or special enjoyment, as we, from their rarity, are apt to imagine, but as ordinary food and drink, their most ordinary food being bread, their most ordinary drink water. In this particular, also, they might considerably differ from us northern nations, whose diet, consisting of dry things, requires to be accompanied with drink; whereas ripe grapes, at any season of the year, in so perfect a state as in Judea, while at the same time they formed a most agreeable succedaneum to bread, would also serve to allay any feeling of thirst. The same observation would apply to the water-melon and other cool and refreshing juicy fruits, of which Providence is so bountiful in warm climates, all of which are, at the present day, so abundant and cheap, that if the prices were in ancient times proportioned to the then greater abundance, a penny or three-halfpence of our money would have purchased more than sufficient, with bread too, for the daily sustenance of an individual; perhaps even a less sum, as a labourer's wages were only a Roman *denarius* (about seven-pence half-penny British) per day, in the Saviour's time. Besides this, the Jews were not a commercial people, neither selling of their own produce, nor buying of other nations, to any great extent.

THE WINE OF HELBON.

XV. The wine of Helbon did, however, become an article of trade, as Ezekiel notices; and as Judah and Israel furnished Tyre (the great commercial mart of antiquity) with wheat of Minnith and Pannag, and *debhash*, (honey of grapes), and oil and balm, so the Syrian wine of Helbon, being carried to Damascus, as perhaps the choicest wine of the country, or the best situated of any superior wine for removal to a sea-port town, found its way to the Tyrians, and through them to the Greeks and Romans, under the name of "Chalybon," or Chalybonium Vinum.* The way in which it was made does not appear from Scripture, but as the land carriage must have been considerable to Damascus, and thence to Tyre, going over the shoulder of Mount Lebanon, and would have added much to the price, it seems not unfair to conclude that it must have been a concentrated or inspissated wine, the introduction of which into Greece in Europe might give a name to (if it did not also suggest the process of making) a native wine, which is well known not to have been intoxicating.

IDENTITY IN QUALITY OF ROMAN AND GREEK WINES.

XVI. The wine now alluded to is spoken of by PLINY, in his Natural History, Lib. xiv. c. 9, under the name of "syræum." He

* The initial letter of the Hebrew word Helbon is the double or harsh guttural H, so common in the Arabic, the German, and the Spanish. The instances of its nearest use at home are in the CH of the Gaelic and Welsh: thus, Gaelic *loch*, a lake; *ach*, a plain; *clachan*, a hamlet. Welsh *goch*, red; *chweich*, six; *vechan*, little. It would naturally be converted into a Greek χ (ch).

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says—Nam syræum quod alii hepsema nostri sapam appellant; ingenii, non naturæ, opus est, musto usque ad tertiam partem decocto: quod ubi factum ad dimidium est, defrutum vocamus: that is, "Syræum, which some call 'hepsema,' our people call 'sapa,' a production of art and not of nature, the must being cooked down to the third part of the original quantity or bulk, which, when it is boiled down to one half, we call 'defrutum.'"

All the Roman authors who have treated of "sapa," agree that it was made by cooking, boiling, or baking down the must to some considerable proportion. CATO, who lived about 150 years before Christ, refers to it as a thing well known, though he does not give any receipt for making it. He notices it both as a condiment for other wines, in the same way as the *vin cuit* of Provence, and the *vino cotto* of modern Italy, and also as a sirup for preserving grapes, apples, pears, sorbs, &c and even olives. The next author, in point of time, VARRO, says,—Sapam appellabant quod de musto ad mediam partem decoxerant: defrutum si ex duabus partibus ad tertiam redigerant defervefaciendo: that is, "They call by the name of 'sapa' the must they have boiled down to one-half, but 'defrutum' when they have reduced it, by boiling, from two parts to a third." COLUMELLA, in Lib. xii sec. 19, says,—Quidem quartam partem ejus musti, quod in vasa plumbea conjecerint, nonnulli tertiam decoquunt, nec dubium quin ad dimidium si quis excoxerit meliorem sapam facturus sit, eoque usibus utiliorem, adeo quidem, ut etiam vice defruti, sapa, mustum, quod est ex veteribus vineis condire possit: that is, "Some people boil away a fourth part, and others a third part, of the must, which they pour together into pewter vessels, and, doubtless, if any one would reduce it to one-half, he would make better sapa, and so far more useful that, indeed, instead of defrutum, sapa might be used to season (*condire*) the must which is made from (the produce of) old vineyards." What Varro says as to sapa being capable of use instead of defrutum, if it were boiled down to one-half, would have appeared very clear in a later period, because it would in fact have become defrutum; but perhaps in his day the distinction between the two terms was not so exactly defined. Pliny, who lived many years afterwards, thus distinguishes them, in Lib. xiv. c. 9,—Sapam fieri musto ad tertiam partem mensuræ decocto, quod, ubi factum ad dimidium est, defrutum vocatur: that is, "Sapa is made by boiling the must to one-third part of its bulk, which, when reduced to one-half, is called 'defrutum.'" PALLADIUS, who flourished later than Pliny, in his "October," xviii, writes thus,—Nunc defrutum, carœnum, sapa, conficies. Cum omnia uno genere conficiantur ex musto, modus his et virtutem mutabit et nomina. Nam defrutum, a defervendo dictum, ubi ad spissitudinem fortiter despumaverit, effectum est. Carœnum, cum tertia perdita duæ partes remanserint. Sapa ubi ad tertias redacta descenderit quam tamen meliorem faciunt Cydonia mala simul cocta et igne supposita ligna ficulnea. "Now prepare defrutum, carœnum, and sapa. As all are prepared in one kind of way from must, the measure (of boiling it) will cause the change both of quality and names. For defrutum, so called from *defervendo*, (more ancient *defervefaciendo*,) boiling off or away, is finished, when it shall have been strongly boiled away, with skimming meanwhile, to an inspissation, (or a thick sirup). It is carœnum where a third part is lost, and two-thirds remain.

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Sapa is where it sinks down, reduced to one-third part, which, however, is improved by Cydonian apples (i.e. pomegranates) boiled at the same time with it, and fig-tree billets put beneath the fire." The difference between these authors is inconsiderable, if allowance is made for their having lived in different ages, and perhaps in different parts of the country, and accustomed to grapes of different degrees of lusciousness. The grand principle on which they are in entire harmony is evaporation. There Pliny and Palladius perfectly agree; also as to the measure of reduction. The object of the inspissation was to *prevent* fermentation, and it seems to have answered that purpose.

The nature of the Roman wine called "sapa," and which DIOSCORIDES calls "genus vini," a genus or class of wine, being thus settled as inspissated and unfermented, it is further to be recollected that Pliny speaks of it as that same kind of wine which was called by the Greeks "hepsema." But GALEN, a physician, a native of Pergamus, in Mysia in Asia, and therefore an Asiatic Greek, who lived in the reign of M. Antoninus and his successors, connects the hepsema with another kind of wine called "siræum," by telling us that σιραιον, *siraion* (Lat. *siræum*,) meant defrutum—sapa—which he uses, and not improperly, as general terms for baked wines, and further, that it was called εψημα, *hepsema*, by the Asiatic Greeks, leaving it to be inferred that it (siræum) was a term used by the Greeks of Europe. ARISTOPHANES, the poet, who flourished at Athens about the year 434 B. C., and was therefore cotemporary with the Jewish historian Nehemiah, in his "Vespæ" uses the latter word, which Scapula's lexicon explains to be το εψημενον γλευκος, *to hepsemenon gleucos;* mustum (vinum), i.e. vinum novum quod decoctum: that is, "must, or new wine, which has been boiled or baked down," the derivation being from εψειν, *hepsein*, (Latin *coquere*,) "to cook, bake, or boil," and answering literally, both in name and nature, to the *vino cotto* of modern Italy, and the *vin cuit* of Provence. The former word, spelled also σειραιον, *seiraion*, by some authors, has been said to be derived from σειρειν, *seirein* (Latin *desiccare*,) "to dry up or from;" and σεισειραιον, *seiseiraion*, another variation of spelling used by Pollux, from a passive participle of the same verb. Καροινον, *karoinon*, (Latin *carœnum*,) is said to be deduced from καιειν, *kaiein*, (Latin *urere*,) "to dry up by the fire," and οινος, (Latin *vinum*,) "wine." The derivation of defrutum has been already shown.

IDENTITY OF THE FOREGOING WINES IN NAME.

XVII. The identity of *quality* of three of these wines (reckoning sapa and defrutum as one) was noticed before. They are now shown to be connected by name; thus—

1st. Pliny and Palladius both show that Defrutum and Sapa were the same wine, the latter only being reduced more than the former.

2d. Pliny says that the Siræum was the same as the Roman Sapa, and that some people call it "Hepsema."

3d. Galen connects them all four by explaining that Siræum was a Greek wine, the same as the Roman Defrutum and Sapa, and was called "Hepsema" by the Asiatic Greeks.

The reason why Siræum was more familiar to Pliny than Hepsema is apparent. He lived near Naples, where commenced that

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large tract of southern Italy called Magna Grecia, in which the Greek and not the Latin language was spoken, and the terms of European Greece would naturally be used. For a similar reason, Galen would be more familiar with the peculiar terms of Greece in Asia.

The derivation of Sapa, no author, either Roman or Greek, has pretended to give, probably because it was of exotic origin, not derived from any language of even a neighbouring country, and introduced in remote antiquity, and, therefore, they were ignorant of its derivation. Possibly it might have been brought into Italy by some of the Canaanites, who, after their expulsion from the Promised Land by Joshua, escaped and settled elsewhere, for to them the Italians attribute the founding of many of the ancient cities of Etruria, a supposition which is supported by the resemblance of many names of towns, rivers, and hills to others in the land of Canaan.

Three varieties in orthography of the word *σειραιον, seiraion*, have been already given, and all evidently from the same root. But corresponding with it in meaning is mentioned by Eustathius, *σιρινος οινος, sirinos oinos*, the wine of Sir, which Dioscorides calls *σειριος οινος, seirios oinos*, and *σιραιος οινος, siraios oinos*, six differences of orthography, which could hardly have existed, with respect to a word of native original, in a country whose language was settled like that of Greece. It is, therefore, not unreasonable to suppose that these were also of exotic origin; and, if so, might not the principal article in its manufacture—the *syr*, or caldron, or great seething pot of the Jews, spoken of in Nahum i. 10—be rationally expected to have conferred its name? The orthography does not favour the supposition that it was so called from being brought from Syria. It appears to the author that the word Sapa was derived from the Hebrew Sobhe, entire, at a remote period, perhaps from the fugitive Canaans, or through the Tyrians; and that the Siræum was introduced into Greece at some other period.*

RESEMBLANCE BETWEEN THE ROMAN SAPA AND THE HEBREW SOBHE IN QUALITY.

XVIII. As far as is discoverable in Scripture, the quality of Sobhe appears to be the same as that of the Roman and Greek wines above spoken of. Sapa was made by the boiling down of must; Sobhe is connected, in Nahum i. 10, with the syr, or great evaporating kettle or cauldron, for the same purpose. Sapa was sweet and luscious; so, evidently, was Sobhe, by its being threatened to be made sour.—Hosea iv. 18. Sapa, though a sweet drink, had the singular tendency to become sour; so, also, had Sobhe—ibid. Sapa, if for sale, was adulterated with water; so, also, was Sobhe.—Isaiah i. 22.

PHYSICAL ARGUMENT IN FAVOUR OF THE COMMON USE OF SOBHE.

XIX. But there appears, also, a physical reason, arising from the nature of the grape, why Sobhe would have been more likely

* Fabbroni, an Italian author, in a treatise on the husbandry of the ancient Jews, says, "The palm trees also, which especially abounded in the neighbourhood of Jericho and Engaddi, served to make a very sweet wine, which is made all over the East, being called "palm wine" by the Latins, and "Syra" in India, from the Persian *shir*, which means "luscious liquor or drink."

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to have been used as a common beverage than any other wine.

It is impossible, in the limits of a short treatise, to enter largely upon this question. It may be simply stated, as the result of chemical experiments, that in a temperature of 75 degrees or upwards, the juice of the grape has a tendency to run into the *acetous* fermentation; whereas, when reduced to the consistency of a sirup, it will not ferment at all. This appears from the Roman authors above mentioned. And yet, great as might be that tendency in Italy, which lies between the 38th and 45th degrees of north latitude, and is cooled by the breezes of the Mediterranean, it must have been much greater in an inland country like Palestine, ranging from 31 to 34 north latitude, open to the hot winds of Arabia to the south, and with the thermometer, even in the maritime parts, on an average, 20 degrees higher than in the south of England, and the heavens, sometimes for a week together, unobscured by a cloud to intercept the rays of the sun. It is also a well-authenticated fact, that the more luscious the grape, the greater the tendency to the acetous fermentation; and the warmer the climate, the greater the proneness to lusciousness in the grape. It follows that in Palestine, more than in Italy, would have existed the necessity for boiling down the grape juice, to preserve it at all in the state of wine.

WINES OF MODERN GREECE.

XX. In addition to the foregoing information as to the nature of the wines of Palestine, we would present some particulars as to modern Greek wines, which, in those who are familiar with grape juice only as produced in this country, or even as procured from France or Italy, will excite some surprise. The correctness of these particulars may be depended upon, and may afford some idea of what the vines of the still hotter climate of Palestine might produce.

In a French work, entitled "The Topography of all the known Vineyards," &c., the author says of Tenedos, one of the Greek islands, "The vine makes the riches of the isle. The raisins are so saccharine that a certain quantity of water is added to the *must* to hasten the fermentation." Dr. E. D. Clarke, in his Travels, notices Cyprus thus—"Perhaps there is no part of the world where the vine yields such redundant and luscious fruit: the juice of the Cyprian grape resembles a concentrated essence. The wine of this island is so famous all over the Levant, that, in the hyperbolical language of the Greeks, it is said to possess the power of restoring youth to age, and animation to those who are at the point of death. Englishmen, however, do not consider it as a favourite beverage: it requires nearly a century of age to deprive it of that sickly sweetness which renders it repugnant to their palates. Its powerful aperient quality is also not likely to recommend it where wine is drank in any considerable quantity, as it sometimes disorders the bowels, even after being kept for many years. When it has remained in bottles for ten or twelve years, it acquires *a slight* degree of fermentation upon exposure to the air; and this, added to its sweetness and high colour, causes it to resemble Tokay more than any other wine; but the Cypriots do not drink it in this state: it is preserved by them in casks, to which the air has constantly access, and will keep in this manner for any number of years.

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After it has withstood the vicissitude of the seasons for a single year, it is supposed to have passed the requisite proof, and then it sells for three Turkish piastres the gooze.* Afterwards the price augments in proportion to its age. We tasted some of the Commanderia, which they said was forty years old, although still in the cask. After this period it is considered as a balm, and reserved on the account of its supposed restorative and healing quality for the sick and dying. A greater proof of its *strength* cannot be given than by relating the manner in which it is kept—in casks neither filled nor closed. A piece of sheet lead is merely laid over the bung-hole, and this is removed every day when customers visit their cellars to taste the different sorts of wine proposed for sale." The reader will judge what was the kind of strength Dr. Clarke speaks of in this wine. Evidently its excellency could not depend upon alcohol, when it could be kept so good for any number of years, with free access of atmospheric air. It seems, indeed, to be a wine which might judiciously have been given, instead of Shechar, to those that were "ready to perish." And the price (can any thing be more reasonable for an artificial drink?) about 3d. per pint, which pint, when properly mixed with water, would be diluted to six, and the price would thus be reduced to a half-penny per pint.

We must be allowed to indulge in another extract or two from the French author above quoted, who speaks, but without any particular encomium, upon the Cyprian wine mentioned by Dr. Clarke, which perhaps was not suited to his taste; but he notices another, "a Muscat, surpassing all of the same kind in Italy: it is white, but increases in colour and thickness by age: after sixty years it is as thick as jalap." "The other wines are very good. The Greeks at Cyprus, at the birth of a child, bury a jar of wine in the earth, which they dig up at the marriage of the same child: This wine is called *Vin de Famille*: it is exquisite." "The wine is carried in pitched skins, which give a disagreeable flavour at first, but it ceases by keeping." SANTORIN.—"Its wines, when new, are sulphurous, very sweet and agreeable, and improve by age. The *Vino Santo* is particularly esteemed. The ordinary wines are sweet, and quickly become acid." SCIO.—"The ancients highly valued its wines. Whether the taste of strangers has changed, or the wine requires a passage over sea, it does not now please." MICONI.—"Its wines have a high character, but on account of the water used for increasing the quantity, not much sought for." SAMOS.—"The ancients found every thing good but the wine: the contrary is now the case. The Muscat wines are, however, equal to those of Cyprus." The author of "The Wine-drinker's Manual," published in 1830, makes a similar remark. "Samos [he says] produces great quantities of grapes, which are made into red and white wines: the red is sharp tasted, with a tolerable body; the white wine, which is celebrated, is rather too sweet, but that goes off with time. It is extraordinary that the wine of Samos, now so esteemed, should have been in such bad repute among the ancients." Perhaps it will not appear so extraordinary when the popular taste of the ancient Greeks for sweet, unfermented wine, is considered, and that this particular species might have had, even in their day, a greater propensity than the generality to run into the

* "About 21 pints. The value of their piastre varies continually. It was about twenty pence when we were in Turkey."

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vinous fermentation. That such is its present character, is presumed from the eulogistic manner in which Lord BYRON, whose alcoholic taste is well known to have relished even vulgar Geneva, speaks of it in his song, "The Isles of Greece," in the often-repeated line,

"Fill high the bowl with Samian wine."

Possibly this very quality might have secured it admirers even in ancient times, amongst the votaries of inebriety, as the noble poet further observes,

"It made Anacreon's song divine."

WILLIAMS, in his "Travels in Greece," &c., noticing the wines produced in the Ionian Isles, says, "The great difficulty in bringing the wines of these islands into commerce, when they are to be sent a distant voyage, arises from the want of brandying them sufficiently to make them keep."

The Wine-drinker's Manual further observes—"The general adulteration of wine, throughout Greece, remains to be noticed. The principal article for this purpose is resin. Even at Athens the practice is very general." Mr. Williams, in a note to his account of the city, tells us that for a bottle of wine of the country, *strongly impregnated with resin*, he paid 3d.; adding, "We never tasted this ingredient so predominant as here. The reason usually given for this practice is, that without resin the wine would not keep." Mr. TURNER, in his "Tour in the Levant," likewise says, "The wine of the Morea is positively undrinkable; for there (and indeed generally, more or less, throughout Greece) they mix with it such a quantity of resin, that the bitter taste of that bituminous matter is completely substituted for the original flavour." CHATEAUBRIAND, in his "Travels in Greece," &c., after describing a dinner at Athens, says, "The wine, which was red, and as strong as our Rhone wines, was of good quality, but to me it tasted so bitter, that I could not possibly drink it. In almost all parts of Greece it is more or less customary to infuse the cones of pines in the wine vats; and this communicates to the liquor a bitter and aromatic taste, to which it is some time before you become habituated." The adulteration with salt water is also pretty generally complained of by English travellers. SIEBER, who was in Candia in 1817, observed the process of making wine, *by boiling* in large coppers, at the convent of Arcadi.

PECULIARITY OF TASTE OF THE ANCIENT GREEKS AND ROMANS IN THEIR WINES.

XXI. Many other extracts from Travels might be adduced, all tending to show the existence, even in the present day, of unfermented wines, or wines of a peculiar flavour, and of a popular predilection for them, although almost universally disliked by British travellers, and often disapproved of even by the French, who are accustomed to lighter wines. It is no less clear that the qualities of which we complain were in ancient times as much favourites with the native population as they are now. The infusion of resin and the cones of the pine, (the latter being sacred to Bacchus,) was intended to correct the tendency of these wines to produce relaxation of the bowels, and not merely for the purposes of adulteration. The same reason, it is presumed, induced the Romans to infuse in their wines many of the herbs, &c., which Pliny men-

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tions as used for the purpose of medicament to them. The saline flavour was partly a matter of acquired taste. Pliny notices one foreign wine which naturally, and without the aid of art, had a flavour of sea water—Lesbium sponte suæ naturæ mare sapit. See Lib. xiv c. 7. The use of pitch and resin for seasoning and flavouring wines was so common, that the same author has devoted to this subject nearly the whole of Book xiv c. 20; and in the preceding chapter he observes—Africa gypso mitigat asperitatem, necnon aliquibus sui partibus calce. Græcia argilla, aut marmore, aut sale, aut mari, lenitatem excitat. Italiæ pars aliqua rabulana pice: ac resina condire musta vulgare est ei, provinciisque finitimis. "Africa softens down the roughness of its wines with gypsum, and in some parts with lime. Greece excites mildness (in its wines) with chalk, or with marble, (powdered), or with salt, or with sea water. Some parts of Italy use powdered pitch; and it is quite a common practice there, and in the neighbouring countries, to season the musts with resin." Nay more, in the 1st chapter of the same Book he notices with commendation a vine which naturally communicated to its wine the flavour of pitch—Jam inventa vitis per se in vino picem resipiens Viennensem agrum nobilitans. "The neighbourhood of Vienna is rendered famous by a vine lately discovered, which, alone, by itself, gives a flavour of pitch to its wine." See Lib. xiv c. 1. PLUTARCH, Lib. v. Sympos. Quæst., confirms this singular relation, while MARTIAL and other poets speak of drinking resined and pitched wines.

AN OBSERVATION AS TO THE WINES OF MODERN ITALY.

XXII. In Eustace's Classical Tour, Vol. ii p. 320 of 3d edit., (1815), he remarks, "It has often been asked, why Italy does not now produce wines so excellent, and in such variety, as anciently; and it has been as often answered, either that the climate has changed, or that the cultivation of the grape has been neglected, and the vines allowed to degenerate for want of skill and attention. As for the first of these reasons, we find nothing in ancient authors that can furnish the least reason to suppose that any such revolution has happened. The productions of the soil are the same, and appear at the same stated periods; the seasons correspond exactly with the descriptions of the poets; the air is in general genial and serene, though chilled occasionally, (at least in many provinces), with hard wintry frosts, and sometimes disturbed by sudden unseasonable storms, full as grand and as mischievous as that described by Virgil, (Georg. I. 316—335.) Neglect and ignorance are reasons more plausible, but will not perhaps, on examination, be found much more satisfactory. Arts essential to the existence of man, when once known, are never forgotten, and articles so necessary as bread and wine cannot possibly be entirely neglected. The science of tillage passes from father to son, and cannot be obliterated, unless the whole population of a country be at once destroyed, and a link struck out of the chain of human generation. Moreover, the mode of gathering and pressing the grapes, of boiling and storing the wine, is nearly the same now as anciently. Besides, from the reasons given above, [he means, if correct,] it would follow, that the culture of the vine was lost all over Italy, Greece, and Sicily, and that the vine itself had degenerated in all the countries that lie south of the Alps, however favoured in other respects by nature. Very few indeed of the numberless wines produced in

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these auspicious climates are palatable to an English or a French traveller, who is apt to find in them either a lusciousness, or a raciness, or an inexpressible something, that disgusts him, and is not always removed by familiarity. Nor ought this circumstance to surprise us. Accustomed from our infancy to hear the wines of Italy and Greece extolled by the ancient poets, we expect to find them singularly delicious; while we forget that the goodness of wine depends upon taste, and that our taste has been formed, I had nearly said vitiated, by wines of a flavour very different from that of the classic grape. If the Italian wines, therefore, are not in so much repute now as they were formerly, it is to be attributed, not so much to the degeneracy of the vine as to the change of taste, not only in Transalpine countries, but even in Italy itself."

PERVERTEDNESS OF MODERN TASTE ACCOUNTS FOR OUR GENERAL COMPLAINT AGAINST THE GOOD WINE, AND OUR PREFERENCE OF THE BAD.

XXIII. An intelligent author has observed that, "of the drinkers in England, not one in a hundred drinks wine; of the wine-drinkers, not one in a hundred drinks any wine but port." It is not nature, but our perverted taste for the most unnatural and abominable compounds, which leads us to complain that although "in the beginning," in the times of the Greeks and Romans, "men set forth good wine," and although the same good wine has been in many places kept even until now, all nature has degenerated purposely in order to spite us, and that men now set forth in those countries "that which is worse."

RESEMBLANCE BETWEEN HEBREW AND LATIN TERMS RELATING TO WINE, THE VINTAGE, WINE-MAKING, ETC.

XXIV. To those who are willing to admit of arguments drawn from analogy between the (known) Roman and Greek wines, and the (unknown) wines of ancient Palestine, we would further submit, whether the analogy of terms intimately connected with wines and wine-making, is altogether to be despised. Here we have the Hebrew *Yayin*, the general term for all kinds of wines, by common consent acknowledged to be the parent of the Greek *Oinos*, having the same meaning, and of the Latin *Vinum*, also the general term for all wine—the latter being derived from it, either intermediately through the Greek, or perhaps immediately from some dialect of the land of Israel, brought into Italy through the Phœnicians or Canaanites.* The Latin *Sapa*, the general term for all boiled or inspissated wines, and comprising both Defrutum, Carœnum, Hepsema, and Siræum, is equally identical with the Hebrew *Sobhe*, as every etymologist will allow, the consonants of each—the bones of the words—and the vowels, too, those which

* "The first Pelasgic settlements in Etruria [in Italy] could not have been many centuries after the deluge, and very few after the dispersion; and at that time the languages, or rather dialects, of the Egyptians, Assyrians, Babylonians, Celtes, Syrians, Arabs, &c., must have approached extremely near to the Hebrews and Phœnicians, which the learned allow to have been almost the same. With regard to the Canaanites or Phœnicians migrating into Etruria after the first colonies of the Pelasgi or Tyrsenians settled there, it cannot be denied that their language had received but little alteration from the primitive Hebrew. So that both sacred and profane history concur to evince the Hebrew, Phœnician, and Etruscan tongues to have been, in the earlier ages, nearly the same."—*Savage's Dictionary of the Art of Printing*, p. 219.

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are commonly convertible, being found in each. The *poora* פּוּרָה or *phoora* of Isaiah (see c. lxiii., v. 3,) is sufficiently recognizable in the *forum* of Cato and Pliny, and the *fora* of Columella: all of them signifying a receptacle of the grapes before being subjected to the press. The adulteration of the *Sobhe* (Sapa) as represented in the extraordinary metaphorical expression of מָהוּל *mahool*, circumcised, used in Isaiah i. 22, is singularly transferred to the Latin in the "*vinum circumcisum*" of Varro, (see the note, postea, under Sobhe), the "vinum circumcidaneum" of Cato, and the "vinum circumcisivum" of Columella, although the Romans certainly were practically ignorant of the rite of circumcision, which therefore could not have originated it. And, lastly, the Hebrew כַּד *chadh*, variously translated, but certainly meaning a barrel, or cask, (see 1 Kings, xvii 12. 14. and xviii 33.) appears to be no less identical with the Latin *cadus*, the cask, so constantly mentioned by Pliny and others, for the keeping of wine. Possibly other coincidences of terms might be found; but that even these few should be produced in the languages of two countries so remote from and unconnected with each other, can scarcely be accounted for, except as accompanied with the previous introduction of the articles themselves. Relationship might perhaps be claimed for *sirœum*, the wine of that name, and *seria*, a wine-jar, to the Hebrew, on the etymological ground, as well as for Sobhe—for the Greek *βοτρυς*, *botrus*, and the Latin *botryo*, both signifying a bunch, with the Hebrew בֹּסֶר *bowser*, a bunch of grapes full formed, but only just beginning to ripen—and for the Latin *putare*, "to prune," with the Hebrew בָּצַר *batzar*, "to cut off, to gather in the vintage." However, let these suffice for the present.

NOTES AND ILLUSTRATIONS TO VARIOUS PASSAGES OF THE OLD TESTAMENT.

XXV. Such is the scheme proposed, as to the wines of the ancient inhabitants of Palestine, and the general arguments in support of our peculiar views of the proper interpretation of those Hebrew terms which the translators of the Bible have rendered "wine." How far our investigations have succeeded in throwing additional light on the subject must be left for our readers to judge. Such of them as are disposed to pursue it further will accompany us through the following Notes and Illustrations on various texts of Scripture relating to Tirosh—Yayin—Ausis, or Asis—Hhamra or Hhemar—Hhamer—Hhamar—Hhemer—Sobhe—Sabha—Mesech—Masach—Shemarim—Eshishah—and Shechar.

XXVI. TIROSH—THE PRODUCE OF THE VINE.

[N. B. The headings in small Roman capitals are intended to direct the attention of the reader to some particular thing with which *Tirosh* is classed in the texts, or some main incident, and the argument of the note thereon.]

CONNECTED WITH DEW, AS PROMOTIVE OF ITS NATURAL GROWTH.

Genesis, xxvii 28. 37.—God give thee of the dew of heaven, and the fatness of the earth, and plenty of dagan and tirosh. ***** With dagan and tirosh have I sustained him, [that is, Jacob.]

The former verse comprises part of the blessing pronounced by the patriarch Isaac upon his son Jacob. The latter is a portion

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of his observations addressed to his son Esau, informing him what had been promised to his brother. The blessing afterwards given to Esau himself, in verse 39, is partly in the same terms, "behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above." Isaac had already promised to Jacob plenty of dagan and tirosh, (that is, a corn and vine-bearing country, although in a far distant age), and he seems, in verse 37, to have felt a difficulty in equalizing the lots of his two sons, in this respect, and therefore does not repeat it in his blessing on Esau. Although generally styled a blessing, it is needless to say it was, rather, a prophecy of the future destinies of their posterity.

The Christian infidel who refuses to look beyond the shores of his native isle for extraneous evidence illustrative of Scripture, will already have classed dew under the genus—"mist and fog," —viewing it as an annoyance rather than a blessing. If he is resolved to enwrap himself in his unbelief he must be allowed to do so. On this or any other head, especially the nature of the Jewish wines, our ideas will probably appear most heterodox; but let him who is not determined to stop his ears, and become like the deaf adder, hear and read, "mark, learn, and inwardly digest."

The dew of heaven here spoken of as requisite to fertility, would be well understood by a native or resident in the arid countries of the East. Vegetation is there principally dependent upon moisture, and, indeed, is often confined to spots either naturally or artificially irrigated: see Amos, iv 7. Rain was no less a blessing: see Levit. xxvi 4. Isa. lv 10, where it is treated as such; and Deut. xi 17. 1 Kings, viii 35. Isa. v 6. 2 Chron vi 26. vii 13. Amos iv 7, where the deprivation of it is considered a curse. Periodical rains are alluded to, in other passages, as indispensable. Judea was highly favoured in this respect, for there fell plenty of rain twice a year, viz.: about seed time, in September or October, which was called "the former rain," and again in March, a little before harvest, which was called "the latter rain," in the first month. The difference between the land of Egypt, where rain never fell, (the soil having to be artificially, and with much trouble, watered by the inhabitants,) and the land of Canaan, full of rivers and brooks, and watered, moreover, by rain from heaven, is pointed out by Moses, in Deut. xi 10. 11. Dew must have been still more prized in the absence of rain: see Gen. ii 5. 6. 2 Sam. i 21. Deut. xxxiii 13. Zech. viii 12. But the reader will at once see that either rain or dew could only be properly mentioned in conjunction with produce in its growing state, and would be most inappropriately connected with things gathered, or which had undergone culinary or other preparation, to fit them for food. This is a general observation, which will assist in the elucidation of other passages, as Deut. xi 14. Hos. vi 3. Joel ii 23. With the writer it forms an argument in favour of his interpretation of Tirosh, as the simple fruit of the vine, rather than as wine of any kind.

Attention is particularly directed to the blessing promised for obedience, in Levit. xxvi 3—6. "If ye will walk in my statutes, and keep my commandments, and do them; then will I give you rain in due season, and the land shall yield her increase, and the *gneets hassadeh*, (trees of the field) shall yield their fruit; and your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time; and ye shall eat your bread to the full, and

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dwell in your land safely." These are the leading particulars of a blessing which is constantly repeated in the prophetical books, and will be again and again adverted to in these notes, and a clear conception of it will materially assist the understanding of many important passages.

SUBJECT, LIKE CORN AND FRUITS, TO TITHES.

Numbers, xviii 12.—All the best of the yitzhar, and all the best of the tirosh, and of the dagan, the first fruits of them which they shall offer unto the Lord, them have I given thee.

This and the accompanying verses show what was the priests' portion of the offerings made by the people to Jehovah, (which was, in fact, their subsistence), namely: such parts as were not consumed by fire on the altar of every meat (or solid food) offering, of every sin-offering, and of every trespass-offering, (see v. 9), and they are directed to be *eaten* by every male in the most holy place: see v. 10. Also the heave-offering and the waive-offering, which were to be *eaten* by every clean person: see v. 11. And the fat of the winter fruits, produce of the vine, and corn or grain, (rendered, the best of the oil, wine, and wheat) "the first fruits of them which they, [the people,] shall offer unto the Lord": v. 12. "And whatsoever is first ripe in the land shall be thine; every one that is clean in thy house shall *eat* of it:" v. 13. Notwithstanding the word "eat" is here so constantly and intimately coupled with the things mentioned, the translators have rendered the two general expressions of solid things, "yitzhar" and "tirosh," as specific things, and those liquid, viz.: oil, and wine, and the third general term, "dagan," *corn*, by a single species, *wheat*. Thus it is that man attempts to shorten the arm of the Lord, and to curtail his beneficence. This is the first instance in which *yitzhar*, so rendered "oil," occurs in the Bible; in subsequent passages the order of expression of the three words is generally reversed. It will be useful henceforth to bear in mind what the first fruits, tithes, and portions of the priests, consisted of, as it will serve to clear up many passages in which articles of food are named. The author considers that tithes and offerings were chiefly produce in its natural state, and that the mention of *tirosh* in connexion with them forms another argument in favour of its being the simple produce of the vine, rather than wine. To have preserved consistency in the rendering of tirosh and yitzhar, as specific articles, "wine and oil," dagan ought to have been, in every passage, translated "bread."*

CLASSED WITH NUMEROUS ABSTRCT TERMS.

Deuteronomy, vii 13.—And He, [the Lord] will love thee, and bless thee, and multiply thee: he will also bless the fruit of thy womb, and the fruit of thy land, thy dagan, and thy tirosh, and thy yitzhar, the increase of thy kine, and the flocks of thy sheep, in the land which He sware unto thy fathers to give thee.

In the original Hebrew each of the objects in the blessing, seven in number, is expressed in a *general* term, for the words rendered "kine" and "sheep" also include respectively all kinds of large cattle and small cattle.* In v. 7 to 9 of the next chapter, there are

* In thus exercising a necessary freedom of comment upon our excellent public version of the Scriptures, it is wished to caution the reader against depreciating its merits. Those who have most carefully compared it with the original will feel most sensible, as well of its value as of the difficulties with

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thirteen objects of blessing enumerated, and all of them expressed by some specific term. A careful perusal of the Hebrew Scriptures will show a multitude of such passages, in which the general terms are used distinct from the *specific* ones, and never confused with each other. They are evidently so used by design, and not accidentally, never being treated as synonimous, although they often seem to be in our authorized version.

WITH RAIN, PROMOTIVE OF ITS GROWTH, AND ALSO GATHERING IN.

Deuteronomy, xi 14.—I, [the Lord,] will give you the rain of your land in his due season, the first rain, and the latter rain, that thou mayest gather in thy dagan, and thy tirosh, and thine yitzhar. And I will send grass in thy fields for thy cattle, that thou mayest eat and be full.

See the note to Gen. xxvii 28. Verses 14 and 15 are to be read as one entire passage, and the participation in the blessing, "that thou mayest *eat* and be full" to apply, not to the individual only, but to his household, the Levite within his gates, and the stranger, as well as his cattle. In another passage they are particularly specified: see Deut. xii 12. 14.

WITH PAYMENT OF TITHES OF IT, AND ALSO OFFERINGS.

Deuteronomy, xii 17.—Thou mayest not eat within thy gates the tithe of thy dagan, or of thy tirosh, or of thy yitzhar, or the firstlings of thy herds or of thy flock, nor any of thy vows which thou vowest, nor thy free will-offerings, or heave-offering of thy hand. But thou must eat them before the Lord thy God, in the place which the Lord thy God shall choose, thou, and thy son, and thy daughter, and thy man servant, and thy maid servant: and thou shalt rejoice before the Lord thy God in all that thou puttest thine hands unto.

This passage relates solely to the eating of things devoted to the Lord. At first sight it might seem to sanction the eating of them only at the particular time and place prescribed by the Levitical law, as at the feast of unleavened bread, (or the Passover); of Weeks, (at the commencement of harvest); and of Tabernacles, (at the beginning of the vintage.) Still, as the things so offered were the first fruits of things used for common sustenance, it is virtually a proof that they were in daily use, and needed not any special permission. It therefore becomes necessary to ascertain the meaning of the original—whether a solid or a liquid; and the author conceives the above to be another argument in favour of *tirosh* being the former rather than the latter.

WITH TITHES OF IT, AND OF SEEDS AND OTHER NATURAL PRODUCE.

Deuteronomy, xiv 22. 23.—Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year. And

which the translators had to contend. Any who fancy it an easy task would be best convinced to the contrary by making a similar trial. Let any one who prides himself upon a competent knowledge of a modern tongue — the French or German for instance—endeavour, by way of experiment, to render into either of them the names of a variety of vessels which he has seen and knows,—say, vessel, vase, cup, saucer, basin, jug, mug, glass, tumbler, rummer, beaker, cruise, bowl, ewer, bottle, decanter, flask, phial, pitcher, gotch, pan, jowl, pipkin, pot, kettle, caldron, &c., &c. Whether he succeeds or not, we are certain he will confess with us, the much greater difficulty in translating from a dead language of a country the translator never visited, the names, &c., of things he never saw.

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thou shalt eat before the Lord thy God, in the place which He shall choose to place his name there, the tithe of thy dagan, of thy tirosh, and of thy yitzhar, and the firstlings of thy herds, and of thy flocks, that thou mayest learn to fear the Lord thy God always.

The tithes appointed to be paid by the Levitical law are here directed to be brought and eaten before the Lord in the place in which he should choose to place his name. What they principally consisted of has been mentioned in a former note. Here, in order to save prolixity, they are mentioned in those general terms which were well understood by the Jews as composing a triad of blessings, comprising the most valuable grain and fruits. The subsequent verses, 24—26, contain a wise and humane provision, that if the way should be too long, as it might be to many who resided in distant places, so that a person was unable to carry to the appointed place all his tithe after its kind, he was at liberty to turn it into money, and repair thither and lay it out in whatsoever his soul lusted after (such is the rendering), the passage going on to specify that he might bestow it for oxen, or for sheep (rather beef or mutton), or for wine, (observe! not *tirosh*, but *yayin*) or for *shechar* (sweet drink), "or for whatsoever thy soul desireth;" which was also to be eaten before the Lord. The contrast presented in verse 23, of things in their natural state, bulky, and presumed as too cumbersome for carriage; and in verse 26, of things in the artificial state, ready prepared and fit for human consumption, is another evidence to the author that *tirosh* and *yayin* were any thing but synonimous, taking the general sense of the latter.

The handle which some persons have made of the expression "lusteth after," to represent the Almighty as allowing his people on a solemn occasion to partake of things forbidden at other times, and therefore wickedly longed for, betrays either a determination to make Scripture bend to their propensity to throw a shield over their appetites, or else a consummate ignorance of the changes which language undergoes in the revolutions of time, and through which the word "lust" has now a baser signification than formerly. To evidence that it was not used in a bad sense when the present authorized translation was made, refer to Deut. xii 15, where the Israelites were allowed to kill and eat flesh in all their gates (that is, on all ordinary occasions) "whatsoever [of the same nature] his soul lusted after"—that is, earnestly, though innocently desired. See also, a little further on, in verse 20,—"When the Lord thy God shall enlarge thy border, as he has promised thee, and thou shalt say, I will eat flesh [because thy soul longeth to eat flesh], thou mayest eat flesh, whatsoever thy soul lusteth after."

The same chapter also affords the very best comment upon the text under consideration. For it likewise treats in like manner of the triennial appearance of the Israelites before the Lord, after they should have entered the Promised Land, and the permission to eat comprises not only *dagan*, *tirosh*, and *yitzhar*—the very same things in the very same words—but extends, also, to vows which they might have vowed, and freewill-offerings, and (mark!) "the heave-offering of thy hand;" the mention of which latter proves that it was not included under the term *dagan* any more than were wine and oil under *tirosh* and *yitzhar*. Compare Deut. xii 17, 18,

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(which latter is also more full and minute) with the corresponding passage in chap. xiv. Then follows a provision, not contained in chap. xiv, to meet the case of some who might reside at so great a distance as to render the journey impracticable under any circumstances: see verse 21—"If the place which the Lord thy God hath chosen to put his name there shall be too far from thee, then thou shalt kill of thy herd and of thy flock which the Lord hath given thee, as I have commanded thee, and thou shalt eat in thy gates whatsoever thy soul lusteth after." The next verse continues, "Even as the roebuck and hart is eaten, so shalt thou eat them:" evidently showing that nothing was allowed, whether in their own houses or elsewhere, except clean animals ordinarily eatable under the Levitical law, and that the Israelites might have lawfully lusted (in the obsolete sense) after such things, precluding, of course, even the most remote idea of unlawful lusting. To show the caprice of language, it may be noticed that the word "lusty" has not yet acquired the bad sense of "lustful, licentious, salacious."

It may further be noticed that the very same Hebrew phrase אַוַּת נַפְשֶׁךָ *avvath naphshecha*, or תְּאַוֶּה־נ *teavveth naphshecha*, which in these passages is four times rendered "thy soul lusteth after," is once translated "thy soul longeth to." It is also important to observe that, although two of them expressly relate to daily and ordinary occasions as well as to special ones, the eating or drinking is in every instance associated with the blessing of the Almighty, and not with a curse, as in Numbers, xi 34: a sufficient proof not only of the generally allowable and innocent character of the things longed for, or lusted after, but also on the particular occasion. We truly pity the men (and yet such men there are) who, while they admit to the fullest extent the injurious nature of alcoholic drinks at all times and seasons, have chosen to consider the *yayin* and *shechar* mentioned in verse 26, as fermented and alcoholic, gravely contending that, once in every three years, the laws of man's physical nature, and the express commands of the Creator, must have bowed in submission to the morbid appetites of his creatures. Why, they might, with as much reason, argue that the divine prohibition of the forbidden fruit was, or ought to have been repealed, to satisfy the longing of Eve; and that our first parents were consequently unjustly driven out of the Paradise in which they had been placed. Can any thing be more conclusive than the special care which the Almighty took to prevent his chosen people *eating* of things difficult of digestion, and, consequently injurious to health?—can any inference be more conclusively drawn than that He must have been equally averse, for the same reason, to their *drinking* of alcoholic liquors, had any such then been in common use, and would have manifested equal care to prohibit it?

It is wished to notice every thing in its proper order, but the very intimate connexion of these passages has rendered it more convenient, as the reader will see, to give consideration to Deut. xiv 26. in this place, rather than postpone it to the illustrations of *yayin*, under which it would otherwise have been classed.

WITH TITHES OF IT, AND DAGAN, &c.

Deuteronomy, xviii 4.—The first fruit also of thy dagan, of thy

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tirosh, and of thy yitzhar, and the first of the fleece of thy sheep, shalt thou give him [the priest.]

This passage touches upon the portion of the priests and Levites, who were to eat the offerings of the Lord made by fire. Another article of tithe is mentioned—"the fleece of sheep." This was, probably, to furnish vestments of woollen. It appears, elsewhere, that the priest had, as his perquisite, the skins of all the animals slain for sacrifice.

WITH NATURAL PRODUCE AND INCREASE OF CATTLE.

Deuteronomy, xxviii 51.—And he [thy enemy] shall eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed; which also shall not leave thee either dagan, tirosh, or yitzhar, or the increase of thy kine, or flocks of thy sheep, until he have destroyed thee.

All the terms used in this verse are most general. The second branch of the sentence, in which appear kine and sheep, (rather, "large cattle and small cattle") exhibits a climax upon the first branch. Similar ones are observable in the six following verses. Refer to them.

WITH A LAND PRODUCING IT AS WELL AS CORN, AND HEAVENS DROPPING DEW.

Deuteronomy, xxxiii 28.—Israel then shall dwell in safety alone; the fountain of Jacob shall be upon a land of dagan and tirosh; also his heavens shall drop down dew.

The blessing here is very similar to that of Jacob by his father Isaac: see Genesis, xxvii 28. 37., and the note thereto. A certain learned Professor would have done well to have examined this and other passages in the original, before he ventured to suggest his almost blasphemous alterations of some of them. It has one word untranslated, the rendering of which would improve the sense.

WITH THE VINE, AS ITS PRODUCE IN GENERAL.

Judges, ix 13.—And the vine said unto them—Should I leave my tirosh, which cheereth God and man, and go to be promoted over the trees?

The word tirosh here is accompanied only by גֶּפֶן *gephen*, "the vine," of which it was the produce. Its cheering properties to man, in the state of moist grapes, are well known to every eastern traveller. Even when dried it was not destitute of them, as is apparent from the interesting incident related in 1 Samuel, xxx 11—13. of a young Egyptian who had been left by his master, sick, in the field, and when found by David's men, had eaten no bread nor drank any water for three days and nights; but on their giving him some water, and a piece of a cake of figs and a cluster of raisins, his spirit came again.

Had not the enemies of temperance contended so fiercely for the application of this passage to an inebriating wine, as the only species by which man could possibly be cheered, and the reckless blasphemy involved in the application of it, whether in that sense or any other, as a material food for an immaterial Being, it would scarcely have been necessary to intimate that it could be only *by way of sacrifice*, offered up with humility, sincerity, and prayer, that it could have cheered the Almighty. It must be left to the learned to decide whether grapes, as the first fruits of the vintage, were, or were not, offered in sacrifice, with other fruits, in the same

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manner as the first sheaf of the harvest was; see Levit. xxiii 10—20. The use of wine in sacrifices will be noticed hereafter, in the notes to Yayin. Here it is sufficient to observe that "tirosh" never meant wine of any kind, nor is it even once mentioned in those directions respecting sacrifices which specify *particular* articles, with quantities, &c.

Although it is professedly a mere apologue, or parable, the language of the trees is deserving of attention. They are all made to speak of their produce in a very general way. The fig tree does not name its figs in plain terms, but speaks of "my sweetness and my good fruit." The olive tree does not talk of its olives, but of its fatness, and though it might have expressed that by the word *shemen*, which also means "oil," it avoids that term, and uses דֶּשֶׁן *deshen*, fatness. And why should the vine alone confess its poverty of language, by using a specific term, "wine," not its produce, but requiring the assistance of art to make it, instead of some general term importing all its produce? It is submitted to the reader to draw his conclusions.

WITH INCREASE OF ITSELF, AS WELL AS OF CORN.

Psalm iv 7. (Heb., 8.)—Thou hast put gladness in my heart, more than in the time that their [God's enemies] dagan and tirosh increased— * * * * * thou, Lord, only makest me dwell in safety.

Compare this and the following verse in the Hebrew with Deut. xxxiii 28. The Septuagint have here rendered the word "tirosh" by *οινου και ελαιου, oinou kai elaiou*, "wine and oil." BYTHNER, in his "Lyra Prophetica," notices this, and gives the definition of tirosh as—vinum, mustum, oleum, quod sit possessio hominis. Est generale hujus generis liquidorum: that is, "wine, must, oil, whatever may be a possession of mankind. It is a general term for liquids of this sort." If the latter part of this definition were correct, it would include vinegar, oxymel, hydromel, and even shechar. The author disputes the interpetration as a liquid altogether, and merely quotes this definition to show that doubts and differences exist as to the meaning of this word among intelligent lexicographers. It does not appear that any writer, whether in favour of temperance or against it, has ever referred to Bythner, who, it will be seen, adopts the simple derivation of *tirosh* from its passive quality of "being possessed," in preference to the absurd definition broached by others, of an assumed active quality as an intoxicating wine—"to get possession of a man, and drive him out of himself," as is their quaint language. We would fain inquire of these latter gentry, who thus travel out of the way to distort derivation, by what process they would connect נַחַל *na-hhal*, which is translated in the Bible by—brook, river, torrent, flood, mighty stream, valley, (that is, bed of a river), with its root, נָחַל *na-hhal*, because this root has exactly the same signification as *yarash*, from which *tirosh* is derived, i. e. of possessing, or taking by inheritance: see Exod. xxxii 13. Numb. xvi 14. xviii 20. 21. 23. 24: also xxvi 53. 54. 55. 56. xxvii 7. 8, 9. 10. 11 Isa. xlix 8. Let another generation go on in its drunken career, and we shall probably hear of grave professors (of moderation) attempting to prove that the complaint against the waters of Marah, (see Exod. xv 22—25.) was because they were too plentifully hopped, or perhaps because

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they had not a particular flavour so dear to the lovers of the "good creature," and were cured by casting in some branches of juniper; while the metaphorical expression in Job xx 17, of "rivers, floods, and brooks of honey and butter," may be converted into "rivers, fountains, and conduits of port and sherry, rum and milk, and gin and water."

The reader will observe here that *corn*, as well as *tirosh*, is represented as imparting gladness to the heart.

WITH TITHES OR OFFERINGS IMPLIED.

Proverbs, iii 9, 10.—Honour the Lord with thy substance, and with the first fruits of all thine increase. So shall thy barns be filled with plenty, and thy *yekabhim*, vats, [here translated, presses] shall burst out with tirosh, [here rendered, new wine.]

These verses contain an exhortation to be exact in rendering the tithes due to the Lord, with a promise of a blessing, in consequence, upon the remainder—of course in the same natural state as the tithes themselves. The author again submits its connexion with tithes as an argument for tirosh being a solid, and not a liquid.

Yayin, (wine) was certainly used in sacrifices, but it no where appears that tithe was paid of wine. There can be no doubt that tithes were paid of grapes, as well as of figs, olives, dates, &c., and the wine used must have been made by the priests, or their servants, for each occasion, which could be done by simply pressing the grapes.

The tithes paid under the Levitical law appear to have been considered in the nature of a forehand rent to the Almighty—an acknowledgment to Him from whom all blessings flow,—until the payment of which the people had no right to the remainder, but the Lord could resume the possession of the whole. These directions, given by Moses, in Leviticus xxiii 10, are—"When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the first fruits of your harvest unto the priest; (v. 14,) and ye shall eat neither bread, nor parched corn, nor green ears, until the self-same day that ye have brought an offering unto your God: it shall be a statute for ever throughout your generations, in all your dwellings." And in Hosea ii. 8, 9, (Heb. 10. 11), the Almighty, complaining of the spiritual whoredom of Israel, represented in the character of a harlot, and her ingratitude and forgetfulness of her dependence upon Him, says—"She did not know that I gave her corn, and tirosh, and yitzhar, and multiplied her silver and gold, which they prepared for Baal. Therefore will I return, and take away my corn in the time thereof, and my tirosh in the season thereof, and will recover my wool and my flax given to cover her nakedness," wool being a titheable article, (see Deut. xviii. 4,) and flax probably also, for the same reason. In Malachi iii. 7—12, is a complaint of neglect of this duty, with a promise, like Solomon's, of a blessing on complying with it.—"Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of Hosts. But ye said, wherein shall we return? will a man rob God. Yet ye have robbed me. But ye say, wherein have we robbed thee? In tithes and offerings." The keeping back the tithes is treated as actual robbery, because, until paid, no right or title was acquired to any part, and the consequence is thus stated

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—"Ye are cursed with a curse; for ye have robbed me, even this whole nation." And they are told, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground, [as much as to say, dagan]; neither shall your vine cast her fruit [as if it were expressed, tirosh] before the time in the field, saith the Lord of Hosts. And all nations shall call you blessed, for ye shall be a delightsome land."

To conclude this long note, it may be observed that the kind of tenure by which (as hinted in the commencement) the people of Israel held their blessings of the Almighty, was not very dissimilar to the tenure of land in some parts of Italy at the present day, and probably still more closely resembled that which prevailed in Egypt after Pharaoh had become sole proprietor, in consequence of the surrender of the land during the seven years of famine, in the time of Joseph's governorship. It may also give a force and propriety to the passage in Proverbs under illustration, not perceived by the generality of readers.

WITH TITHES OF CORN, AND THE HARVEST AND VINTAGE.

Hosea ii 8., (Heb. 9.) ii 9., (Heb. 10).—For she [the Jewish nation] did not know that I [the Lord] gave her dagan, and tirosh, and yitzhar, and multiplied her silver and gold, which they prepared for Baal. Therefore will I return, and take away my dagan in the time thereof, and my tirosh in the season thereof, and I will recover my wool and my flax given to cover her nakedness.

These texts have been already fully illustrated in the preceding note. One of the sins complained of appears to consist in the misappropriation to idolatrous worship, as to Baal, of gold and silver, which should have been dedicated to the service of the true God: see Exodus xxv. 4. Hosea evidently does not intend any great minuteness in his expressions, but to leave some things to be inferred, otherwise the things represented in verse 8 as despised, unacknowledged, or abused, would have been again repeated in the threatening to return and take them away. If the reader will compare these two verses with verse 5, where shemen, "oil," is mentioned, it may help him to the conclusion that shemen and yitzhar were not synonimous.

AS GROWING PRODUCE WITH CORN ON THE EARTH.

Hosea ii. 22., (Heb. 24.)—And the earth shall hear the dagan, and the tirosh, and the yitzhar; and they shall hear Jezreel.

This has also been sufficiently illustrated in the note to Proverbs iii. 10. It contains the blessing upon return to obedience. The restoration of yitzhar, as well as dagan and tirosh, shows that, in verse 9, the prophet intended his threatening to apply to the taking of *it* away, although there omitted.

WITH GROWING CORN WITHERING IN THE FIELD, AND A BLIGHT ON OTHER NATURAL PRODUCE.

Joel i. 10.—The field is wasted; the land mourneth; for the corn is wasted; the tirosh [rendered, new wine] is dried up, the yitzhar languisheth.

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The Hebrew word הוֹבִישׁ *howbhiysh*, here translated, "dried up," is applied to the vine itself in verse 12, and to corn in verse 17. It is also applied, in verse 12, to the pomegranate tree, the palm tree, the citron tree, the date palm, and, lastly, to joy. In these two last instances it is rendered "withered." Verse 10 must be read as a general denunciation of destruction to the principal blessings conferred by the Almighty in the shape of corn and grain, the produce of the vine, and winter, keeping, or storing fruits not of the vine; and verses 11 and 12 are only an amplification of the former verse, which is still further carried out in verses 17 to 20. Refer to the passages. The Hebrew word for wheat, in verse 11, is that which is applied to wheat growing, or in the straw, and not to threshed or dressed wheat.

The author has read much in other languages as well as in his native tongue, and has explored their mines of poetry as well as prose, but has found none which can be compared for beauty, sublimity, and true pathos, with this Book of Joel. It is a diamond set in precious stones.

WITH A RESTORATION OF BLIGHTED NATURE AND A SUPERABUNDANCE OF NATURAL PRODUCE.

Joel ii 19. 24.—Behold I will send you the dagan, and tirosh, and yitzhar, and ye shall be satisfied therewith * * * * * And the floors shall be full of wheat, and the fats shall overflow with tirosh and yitzhar.

As the first chapter of this prophet presented a vivid picture of varied desolation, the second chapter, from v. 19 to 26, exhibits a striking contrast in the restoration of blessings. Instead of inclosed cultivated fields wasted, and pastures burnt up and brown, and corn spoiled, and the fruit of the vine withered, and the keeping fruits cut off, and the harvest of the fields perished, and the trees which produced them, as the vine, withering, the fig tree, blighted, and the pomegranate tree, and the palm tree, and the citron tree, and the date palm, wiltering away, and seed rotting under the clods, and garners laid desolate, and barns broken down, and corn blighted, and beasts of all kinds groaning, and the herds of tame cattle perplexed for want of pasture, and the flocks of sheep desolate, fire devouring the pastures of the wilderness, and burning up even the date palms which grew there, and rivers of water dried up—as is depicted in chapter i.—behold! gladness and rejoicing are here foretold both to man and beast, for the Lord hath promised to send such an abundance of dagan and tirosh and yitzhar, that the people were to be satisfied therewith, and the pastures of the wilderness were to spring, and the tree to bear fruit, and the fig tree and the vine to yield their strength, and the former rain was to come down moderately, and the latter rain in the first month, and, to crown all, the floors usually kept open for threshing should be full of wheat already threshed, and the vats, places not intended for store, and inconvenient for use if overfilled, should overflow with grapes and winter fruits, from the impossibility of finding better storing places.

It should be observed that *grapes* were put into the vat, not *wine*. The wine was allowed to flow out through an orifice near the bottom, upon the act of treading. Our Bible translators would seem to have fancied it somewhat in the nature of a receptacle for wine, which is quite an error. The impropriety of apply-

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ing this text to the *treading* of grapes in the vats will be apparent when their size is considered, and that were a person in the act of treading, to be placed in one so full that the juice would overflow the brim, he would both be unable to carry on the process, and would, moreover, be liable to be drowned. But no image of plenty could be more suitable than vats piled up with grapes and keeping fruits (yitzhar) so full that what was put on would roll off to the ground, because the vats could hold no more.

The reader will doubtless have noticed that the barn-floors are not promised to be full of bread, or of cakes, or of flour; nor even of parched or bruised corn, the first process towards an artificial preparation, but simply with threshed wheat, just as the vats with gathered tirosh and yitzhar.

THE LEVITICAL LAW VINDICATED,

And the extreme strictness of the moral code of the Jews, notwithstanding the laxity of Christian interpretation and practice, exhibited as remarkably illustrative of the wisdom and goodness of the Almighty towards his fallible creatures.

Hosea iv, 11.—Zenooth [rendered whoredom] and yayin [wine] and tirosh [rendered new wine] take away the heart.

This is a singular text. To illustrate it, the entire passage from verse 6 must be considered together. Reference must also be had to the whole tenth chapter of Leviticus, and the import of the word זְנוּת *zenooth* (whoredom) as used elsewhere by this prophet, and in the Levitical law, must also be considered.

The prophet, in the commencement of the chapter, has been reproving the sins of the people. At verse 8 he proceeds to inveigh against those of the priests. Their peculiar sin appears (verse 6) to be a rejection of the knowledge of God and forgetfulness of his law. Their punishment is expressed in verse 10, that "they shall eat, and shall not have enough; they shall commit whoredom, and shall not increase; because [says the prophet, recapitulating the main offence] they have left off to take heed to the Lord;" and he then proceeds, in the verse under illustration, to declare the cause of the sin of the priests, which, in the author's view, might thus be paraphrased, "The indulgence of the priests in marriages, prohibited to *them in particular* by the law of Moses, their drinking of wines on prohibited occasions, and the use of the produce of the vine in general, have alienated their hearts, and caused them to forget and neglect the Lord."

In support of this construction of the term *zenooth*, we would refer to the restrictions laid upon the marriages of the priests. In Levit. xxi 7, "They shall not take a wife that is a whore, or profane, neither shall they take a woman that is put away from her husband: for he [the priest] is holy unto his God;" and the directions are (see v. 13 and 14,) "A widow, or a divorced woman, or profane, or a harlot, these shall he not take: but he shall take a virgin of his own people to wife." Thus the marriage of a priest with a widow or a divorced woman, who, by the Levitical law, might marry again,—or with a profane person, that is, of another nation, are all classed together with the marrying of a harlot, because it is presumed they were all found by experience to gain an improper ascendancy over his mind, to which his marriage with a virgin of his own people did not subject him. The connexion between whoredom and idolatry amongst the Jewish people

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appears to have been so great, that the *former* is constantly used as a *symbol* of the *latter*. Independent of such plain, unequivocal expressions as "the land hath committed great whoredom, *departing* from the Lord," Hos. i 2.—"The spirit of whoredom hath caused them to err, they have gone a whoring from under their God," Hosea iv 12.—"Thou hast gone a whoring after the heathen, and because thou art polluted with their idols," Ezek. xxiii 30—and in verse 37,—"with their idols they have committed adultery,"—the first four chapters of Hosea and the 16th and 23d chapters of Ezekiel, are full of instances of such symbolical signification. The term *zenooth*, or some derivative from the same root, is used in all the above passages except the last.

With respect to *yayin* (wine), the peculiar restriction on the priests from using it on particular occasions, will not be forgotten. It is first mentioned in Levit. x 9 and 10, where the Lord is stated to have commanded Aaron, "Do not drink *yayin* (wine) nor *shechar*, (sweet drink, though translated strong drink) thou nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: it shall be a statute for ever throughout your generations, and that ye may put difference between holy and unholy, between clean and unclean." This command was given immediately after the destruction of Nadab and Abihu, who were priests of the sons of Aaron, and who, upon the renewal of the sacrificial offerings, after the exodus from Egypt, (so some have inferred from the whole tenor of the passage) drank wine of some kind (or shechar) in such a manner as to destroy their perceptions of the difference between holy and unholy, clean and unclean, when, instead of using the sacred fire kept ever burning in the tabernacle, they put strange fire in their censers, for which transgression they were destroyed by fire from heaven.

That the prophet, in the passage now under illustration, had in view the legal restrictions of the priests, both with regard to marriage and the use of wine, there appears the very strongest ground for supposing. This, however, the reader will best judge of after careful consideration of his language with the texts already cited. As a collateral illustration, it may be observed, that his expression "they shall eat and shall not have enough," probably alluded to the general permission of the priests to eat of the meat-offerings, &c., &c., the latter part implying, also, a fantastic, morbid, and insatiable appetite. It may be noticed in confirmation, that the regulations of the Levitical law, as to the marriages of the priests, their abstinence from wine, and their eating of the offerings, continued unaltered until the time of Hosea. This may be inferred from the prophet Ezekiel, who flourished (about a century and a half later) during the captivity, and who, speaking* of the restoration of the temple and its services, says, in chap. xliv 21, 22—"Neither shall any priest drink wine when they enter into the inner court. Neither shall they take for their wives a widow or her that is put away: but they shall take maidens of the seed of the house of Israel, or a widow that had a priest before, and they shall teach my people the

* It is right to observe that some learned men have considered Ezekiel's vision not to refer to the second temple, which was completed and dedicated about 45 years afterwards; but whether it was so or not, it is sufficient for our purpose, that the regulations of the predicted priesthood to be attached to it, and thus stamped with a renewed expression of divine approbation, were as stated above.

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difference between the holy and profane, and cause men to discern between the clean and the unclean,"—and, in verse 29, "they shall eat the meat-offering and the sin-offering, and the trespass-offering, and every dedicated thing in Israel shall be theirs."

The third term used in the passage under examination is *tirosh*, rendered "new wine," a term which the advocates of strong drink have contended, and some advocates of temperance have strangely admitted, to have meant an intoxicating wine; not at all conceiving that, in the absence of an inebriating quality, it could have the effect of taking away or *alienating* the heart. Some, indeed, have argued from its position in the sentence, that it must have been more highly intoxicating than the simple *yayin*, which immediately precedes it. Granting, for argument's sake, that it was a *liquor* at all, there appears no necessity for the last supposition. But the interpretation of *tirosh* as the general produce of the vine in its solid shape, sufficiently answers the sense of the passage; indeed even gives it additional force.

Attention is directed to the vow of the Nazarite as laid down in Numb. vi, 3. 4. "He shall separate himself from wine and *shechar* (sweet, not strong drink) and shall drink no vinegar of wine, or vinegar of shechar; neither shall he drink any liquors of grapes, nor eat moist grapes nor dried. All the days of his separation shall he eat nothing that is made of the vine tree, from the kernels even to the husk." The injunction of the angel to Manoah, the father of Samson, when he appeared the second time and replied to his inquiry, Judges xiii 13, 14, is—"Of all that I said unto the woman [the wife,] let her beware. She may not eat of any thing that cometh of the vine הַיָּיִן *hayyayin* (grapes), neither let her drink wine or shechar." It would seem from the 35th chapter of Jeremiah, that the practice of the Rechabites must have been as strict as that of the Nazarites, both as to eating and drinking the produce of the vine, for they were not allowed even to possess vineyards. Now what was the reason of these very minute restrictions? It was certainly not immediate fear of intoxication. Evidently there was no apprehension of drunkenness from drinking of vinegar, and still less from eating moist or dried grapes. Their abstinence from such really innocent things, was, no doubt, imposed with a view of removing the abstainer as far as possible from all connexion with any thing which might revive or create an appetite for that which might be productive of intoxication. It was the christian principle of avoiding temptation and even the appearance of evil.

Forgetfulness of the law and rejection of the knowledge of God—that is, of the Levitical law and the practical acknowledgment of the Deity by their conduct—apparently constituted one of the sins, and the principal one, imputed to the priests (see v. 6); and the tendency of whoredom, or indulgence in sexual intercourse, even within the limitations of polygamy, then allowed, and especially with strange or heathen women, to produce such forgetfulness and practical atheism, is evident from various passages of Scripture. It is evident from the book of Deuteronomy (see xvii 17.) where, among other duties of a king—and that centuries before a monarch reigned in Israel—it was laid down, "Neither shall he multiply wives to himself, that his heart turn not away." It is evidenced by the example of Solomon, who is recorded in 1Kings, c. xi, to

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have loved many strange women of different heathen nations, and when he was old his wives turned away his heart after other gods, and his heart was not perfect with the Lord his God, but he built altars, and burnt incense, and sacrificed unto their gods. The narrative of this latter fact is introduced by a reference to the divine command respecting women of the Moabites, Ammonites, Edomites, Zidonians, and Hittites, "Ye shall go not into them, neither shall they come in unto you; for surely they will turn away your heart after their gods." It is no less clear from Ezekiel xxiii 35, where the prophet, having personified the idolatries of Samaria and Jerusalem under the whoredoms of Aholah and Aholibah, says of the latter, "Therefore thus saith the Lord God, Because thou hast forgotten me, and cast me behind thy back, therefore bear thou also thy lewdness and thy whoredoms;" and at the close of the chapter, after detailing the judgment of the Almighty, he represents acknowledgment of the Lord God as returning with returning purity of morals. "Thus [he says] will I cause lewdness to cease out of the land, that all women may be taught not to do after your lewdness. And they shall recompense your lewdness upon you, and ye shall bear the sins of your idols; and ye shall know that I am the Lord God."

Forgetfulness of the law and rejection of the knowledge of God resulted also from wines, through the mental faculties being impaired by their use, whether they were drugged, or by any accident or mismanagement might have become alcoholic; for a very small proportion of alcohol, which in a northern climate would not occasion the slightest elevation of spirits, might, in a hot one, drive an excitable person to frenzy. This is evident enough without the aid of illustration from Scripture. It is also evident as the result of observation and experience of the past, in the lesson taught to King Lemuel, in Proverbs xxxi 4, 5,—"It is not for kings, O Lemuel, it is not for kings to drink wine, nor for princes shechar [sweet drink]; lest they drink and forget the law, and pervert the judgment of any of the afflicted." As to the effects of *un*intoxicating wines when indulgence in them, had become a habit, the same arguments will apply as to the solid produce of the vine.

To complete the argument—could forgetfulness of the law, and rejection of the knowlege of God, result from so innocent a thing as the solid fruit of the vine? This is the important question.

To satisfy those who are inclined to deny that any such effects could be the result of the use of the produce of the vine in its solid state, we will appeal to the prophet we are endeavouring to illustrate. In c. iii v. 1, he connects it with idolatry, in speaking of the children of Israel, who "look to other gods, and love אֲשִׁישֵׁי עֲנָבִים *eshiysheey gnenabhiym*, sweetmeats of grapes."* We call to witness the Nazarite, to tell us his reasons for abstinence from moist grapes and dried, from every thing that is made of the vine tree, from the kernel even to the husk. Need we appeal to the messenger of Jehovah, who commanded the mother of Samson

* The common version is "flagons of wine." As to *eshishah*, it has already been shown that it did not mean a flagon, but a sweet cake or confectionary of grapes: antea, p. 9. The translator seems to have felt the difficulty as to the word *gnenabhiym*, when he inserted the real meaning of "grapes" in the marginal reading. In no other passage in Scripture is it translated otherwise than by "grapes."

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that she should eat nothing that cometh of the vine? We call to witness the Rechabites, who carried their practice further than the Nazarites, and would neither be possessors of a vineyard, nor cultivators of the vine tree. We appeal to the Levitical law, as to the capability of other things to "take away the heart," as well as whoredom and wine, where, in Exodus xxiii 6. 8, it is said, "Thou shalt not wrest the judgment of the poor in his cause. And thou shalt take no gift; for *a gift blindeth the wise, and perverteth the words of the righteous.*" We appeal to the still more explicit language of Deut. xvi 19, addressed to judges, "Thou shalt not wrest judgment: thou shalt not respect persons, neither take a gift; for *a gift doth blind the eyes of the wise, and pervert the words of the righteous.*" We appeal to the wisest of men, who, in the work of his old age (see Eccles. vii 7), and after much experience of human nature, says, "Surely oppression maketh a wise man mad, and *a gift destroyeth the heart.*" If these are not enough, we appeal, lastly, to the whole tenor of the Levitical law, onerous and severe to an extent of which, practically, we have no conception in England, as to meats and drinks; more scrupulous than that of any modern nation as to the intercourse of the sexes, adultery, fornication, and all sorts of uncleanness; and no less particular in guarding against the most remote approach to idolatry, insomuch that even a grove of trees could not be planted near an altar of the Lord. We appeal to all in justification of the wisdom and goodness of the Almighty, who bindeth on us no greater burthens than we can bear, but who foresaw that to carry out his great scheme of preserving the Jewish nation separate to himself, restrictions were necessary to be laid—restrictions such as the haughty, self-sufficient christian now spurns at—restrictions, at times and seasons, upon the use of things at other times allowable—because Almighty wisdom foresaw that they had a tendency to "take away the heart."

Hosea, vii 14.—They [the Jewish people] assemble themselves for dagan and tirosh, and they rebel against me.

This is the second time this prophet omits the third particular of the triad of blessings. David, Isaiah, and Zechariah, who all mention the first two, omit the last.

IMPLYING FAILURE OF THE CORN CROP AND OF THE TIROSH.

Hosea, ix 2.—The floor and the *yekebh* [vat, but rendered wine press] shall not feed them, and the tirosh [rendered, new wine] shall fail in her.

The prophet intends to convey the idea that after all the labour and trouble of the harvest and the vintage, they should not eat the produce, and that the grapes should fail (or, rather, deceive and disappoint) in the wine vat: *appearing* abundant, but producing little wine. And see the note to Joel, ii 19. 24.

WITH YAYIN PRODUCED FROM IT, AND A DETAIL OF THE PROCESS OF EXTRACTION, AND OF OIL FROM OLIVES.

Micah, vi 15.—Thou shalt sow, but thou shalt not reap; thou shalt tread the zayith [olives], but shalt not *thasooch shemen*, [rendered, anoint thyself with oil]; and ["thou shalt tread," understood] tirosh, [rendered, sweet wine], but shalt not drink yayin [wine].

The translators of the Bible have most unaccountably, and to the complete destruction of the sense, here ren-

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dered tirosh "new wine," instead of "grapes." They would have preserved a little consistency had they made the passage also speak of treading "oil" instead of "olives." What was more natural than to translate it "treading grapes?" The passage is as plain as the context can make it. The seed (of corn) was to be sown, to be afterwards reaped; the olive is expressly named as to be trodden (or pressed) to produce oil: and grapes in the same way to make wine. The translators might, with just as much reason, have made it read, "Thou shalt tread the green oil, and shalt not anoint thee with oil," as "thou shalt tread sweet wine, but shalt not drink wine."

AS WILTERING FRUIT UPON A BLIGHTED VINE.

Isaiah, xxiv. 7.—The tirosh [rendered, new wine] mourneth, the vine languisheth, all the merry-hearted do sigh.

Instead of "the new wine mourneth," this should be rendered "the fruit of the vine is drooping or shrivelled up." The two first pauses of this verse comprise a climax, the completeness of which consists in the vine itself being blighted as well as the fruit. Another climax commences in the same verse, and is continued through the two following.

COUPLED WITH EATING—DISJOINED FROM DRINKING.

2 Kings, xviii 32.—Eat ye every man of his own vine, and every one of his own fig tree, and drink ye every one the waters of his cistern; until I come and take you away to a land like your own land; a land of dagan and tirosh, a land of bread and vineyards, a land of zayith yitzhar, and debhash, [rendered, oil-olive and honey.]

The Hebrew words here rendered "oil-olive and honey," should properly be translated "keeping or eating olives and dates." It will be observed that the term "yitzhar" is not here used in its ordinary way, but in a compound form, in order to qualify the word "olive;" and Rabshakeh seems to mention these two things—keeping olives and dates—as of the choicest of those which that term comprised. In the same manner bread is specified as the most valuable article made of corn. He tells the Jews they should *eat* every one of his own vine and fig tree—and should *drink* the waters of his own cistern.

AS FRUIT JUST SET INTO THE CLUSTER.

Isaiah, lxv 8.—As the tirosh, [rendered, new wine], is found in the cluster, and *one* saith, destroy it not; for a blessing is in it.

Nothing but the most fixed preconception of tirosh as a liquid, could have reconciled the English translators to the version, "the new wine is found in the cluster." What is more simple and natural than to speak of the fruit of the vine, the grape, as just coming into the cluster, as the blossom sets into fruit? Alas! how do moderate-drinking customs cloud the intellect, and obscure the judgment, even of the learned.

The Septuagint translation runs, *ον τροπον ευρεσθησεται ο ρωξ εν τω βοτρυι, on tropon eurestheesetai o rox en to botrui:* "in like manner as when the *grape* is found in the cluster"—thus confirming the opinion above expressed.

The words, "one saith" seem to point at some proverbial saying, the leading idea of which is comprised in the English phrase, "nip in the bud."

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Isaiah, xxxvi 16. 17. See the note to 2 Kings xviii 32.—This passage corresponds with that, except that it omits mention of keeping olives and dates.

Isaiah, lxii 8.—The Lord hath sworn; surely I will no more give thy dagan to be meat for thine enemies; and the sons of the stranger *im yishtoo*, [rendered, shall not drink] thy tirosh for which thou hast laboured: but they that have gathered it shall eat it and praise the Lord; and they that have brought it together *yishtuhoo* [rendered, shall drink it] in the courts of my holiness.

This is a peculiar passage. The word שָׁתָה *shathah*, usually translated "to drink," must here be rendered "to suck, as it has been in the Prayer Book translation of that singular text, Psalm lxxv 8. (Heb. 9); where the wicked are represented as compelled to suck the dregs of the cup of mixture, after the liquid part had been poured away. This is a perfectly natural rendering, when applied to such fruits as grapes, oranges, citrons, &c. In English we not only use the term, "suck," but even talk of "eating" an orange, although we may drain the juice through a hole in the peel.

The prophet is speaking of ministers of the gospel in future times, but with allusions borrowed from the institutions of the then existing priesthood, and if, as represented in the translation, the people were to drink wine in the courts of the Lord's holiness, inasmuch as the priests would partake of it with them, it would be a direct infringement of the prohibition in Levit. x 9, against drinking wine when they entered the inner court—a prohibition acted upon and continued to a much later period than Isaiah's time, as may be inferred from Ezek. xliv 21, where it is repeated amongst the regulations of the priests of the second temple. The reader is left to form his own judgment.

WITH OTHER NATURAL PRODUCE, AND THE YOUNG OF THE FLOCK AND HERD.

Jeremiah, xxxi 12.—They shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for dagan, [rendered, wheat], and for tirosh, and for yitzhar, and for the young of the flock, and of the herd, and their souls shall be as a watered garden; and they shall not sorrow any more at all. [alluding to the restoration of Israel.]

Our translators, not content with their usual misrendering of the last two of the great triad of blessings, have here translated the first of them by "wheat," although it is well known to have comprised barley, rye, oats, millet, &c., as well—food for man and food for beast. It is thus, as was before observed, that man would contrive to shorten the arm of the Lord, and curtail his goodness.

WITH DROUGHT UPON IT AND OTHER NATURAL PRODUCE.

Haggai, i 2.—Therefore the heaven over you is stayed from dew, and the earth is stayed from her fruit.—And I called for a drought upon the land, and upon the mountains, and upon the dagan, and upon the tirosh, [rendered, new wine], and upon the yitzhar, and upon that which the ground bringeth forth, and upon men, and upon cattle, and upon all the labour of the hands.

The triad of general produce is here mentioned. This and the preceding verse contain a very remarkable description of a series of blessings withheld in consequence of neglect on the part of the

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people to rebuild the temple. First, the dew of heaven, so necessary to vegetation in a hot climate, is prevented from falling as usual, and the consequence is, that the natural produce of the earth fails: a drought is called for in the absence of the periodical rains, and, to make it more complete, it extends not only to the plain country, where the corn was grown, but to the hills, where the vineyards and orchards were planted, and which, moreover, attracted the clouds, and were the sources of the springs and the brooks; the effects of this drought are felt over all kinds of grain, the produce of the vine, and the winter fruits—three classes, comprising nearly all the usual sustenance of man; it fell, also, upon what the ground brought forth spontaneously; and, lastly, upon man himself, and his cattle. The word "drought" over-rides the whole. This passage beautifully confirms our note on Gen. xxvii 28. 37.

WITH CORN AS SOLID NUTRIMENT.

Zechariah, ix 17.—Dagan shall make the young men cheerful, and tirosh, [rendered, new wine], the maids.

This verse has been purposely converted into a stumbling-block by those who are determined to give a liquid interpretation to tirosh, and to contend for the impossibility of any but intoxicating wine possessing cheering properties. It is singular that this should have been allowed to be made an obstacle, because (supposing it were correctly translated new wine), whatever measure of cheerfulness it could inspire into the young women, that very same measure of cheerfulness the young men would derive from *corn*. It requires only another half century of drunkenness, and of wine and ale-bibbing commentators, to render dagan, in this passage, by malt or barley-*corn*. Sweetwort, duly fermented, would well stand side by side with the new wine, and "cheerful" would, perhaps, be interpreted as "glorious."

Some critics consider that the word יְנוֹבֵב *yenowbheebh*, rendered "make cheerful," would be more properly "make to thrive or grow up." If so, it affords a presumption of tirosh, as well as dagan, being a solid instead of a liquid, as it must have afforded *solid* nutriment in order to sustain. But, supposing the common translation correct, was there more difficulty in their causing cheerfulness in the days of Zechariah than in those of David, who, in Psalm iv 7., (Heb. 8,) expressly makes gladness attendant upon the increase of *both?* Was this an inebriated gladness?

WITH FIRST FRUITS, AND TITHES OF CORN AND FRUITS.

Nehemiah x 37. 39. (Heb. 38. 40.)—This whole passage, with the preceding verses, relate to the first fruits, tithes, and offerings. The reason why dough is mentioned is, because the first fruits of it were, by the Levitical law, payable to the priests: see Numbers xv 20. 21. Ezekiel xliv 30. It was, no doubt, unleavened. Consider the whole passage, from verse 35 to end of the chapter. See the second text, where tirosh is translated "new wine."

XXVII. YAYIN, (WINE, SOMETIMES GRAPES.)

Genesis ix. 21. 24., relate to the drunkenness of the patriarch Noah. This is the first instance in which wine is mentioned in the Bible, and also the first instance (O sad reflection!) in which drunkenness is recorded.

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Many conjectures have been ventured as to the cause of Noah's drunkenness. Some have supposed that his son Ham infused some intoxicating ingredient into the wine without the knowledge of his father, and in this way they account for the curse which Noah pronounced upon his posterity when he awoke from his wine; or rather his prophecy of the subordinate and degraded position they should occupy in after ages, with reference to that of his other two sons' descendants. But the bad feeling of Ham in exposing his parent's shame, and the knowledge Noah possessed of his general bad disposition, might alone be sufficient to call forth the condemnation to which he then prophetically, rather than in resentment, gave utterance.

Others have supposed that on his first essay in making wine, from some mismanagement it became fermented, and so, in perfect ignorance of its inebriating qualities, he drank of it and was overcome. This is not improbable. The Bible narrative says, "he began to be a husbandman;" some render it "continued" instead of "began;" but this matters not for our present purpose. Suffice it to say, that, as one branch of husbandry, "he planted a vineyard, and drank of the wine, and was drunken, and was uncovered within his tent,"—a short but melancholy narrative of the effects of intoxicating wine in disgracing the holiest of men, as it has often done from that time to the present day. The whole relation confirms the idea of its having been an involuntary act on the part of the patriarch, the result either of accident or ignorance.

Job i. 13. 18.—This is the second particular occasion in which wine is mentioned in the Bible. It does not appear clear whether the calamities and subsequent destruction of the sons and daughters of Job were intended as a punishment of gluttony and drunkenness, but, if so, it does not the better recommend the instruments, one of which is mentioned as wine.

THE ANCIENT MODE OF PRESERVING WINE IN SKIN BOTTLES.

Job xxxii. 19.—My belly is as yayin which hath no vent; it is ready to burst like (*owbhowth hhedashiym*) new bottles.

This refers to the method which had already come into use of *preserving* wine and other liquors in bottles, not made of glass or stone as now-a-days, but of the skins of animals. These, when carefully sewed up, and the sutures pitched on the outside, were so far impervious to the air as to *prevent* the fermentation of wine put into them. Bottles of new skins, which had not been used before, were preferred for two reasons; 1st, because of their greater strength and elasticity; and, 2dly, because of the danger of skins previously used for the purpose having imbibed some portion of the levurian or fermenting principle, which would cause the new wine to ferment, and thereby, in the estimation of the people of that age, whose taste was purer and less vitiated than ours, become deterioriated. It was wished in this part of our treatise to confine our quotations to the Old Testament, but the reference to this quality in the remark of our Saviour is too apposite to be lost sight of. "No man [he says, alluding to the common practice in his own day,] putteth new wine into old bottles, else the new wine will burst the bottles, and be spilled, and the bottles shall perish. But new wine must be put into new bottles,

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and *both are preserved.*" See Luke v. 37. 38.; also Matt. ix. 17., and Mark ii. 22. Observe, "both are preserved;" the new skin answered the purpose of preventing fermentation.

The new wine, if put into a new skin, would generate a little carbonic acid gas, which, by filling up any vacuum in the skin, would effectually prevent any fermentation, though, stretched to its utmost limit of tension, it would appear, as Job observes, *ready* to burst. The reason why the old wine, which had been already preserved in new skins, or otherwise, by exclusion of the atmospheric air, might be put into old bottles, as our Saviour remarks, was not because it had *passed* through the various stages of fermentation, but from a chemical fact then well understood, that wines were not liable to run into the vinous fermentation after they had been kept beyond a certain period unfermented. To effect this the Romans were accustomed to put the new wine into jars, which, being well stopped, new ones being preferred, were then immersed for several weeks in a cistern or pond; in fact, as the wine was made about September and October, they were sometimes allowed to remain immersed during the whole of the winter, until, as Pliny naively observes, "the wine had acquired the *habit* of being cold." Sometimes the same object was effected by the casks being buried deep under ground. See Columella, de Re Rustica, Lib. 12., sec. 29. Plin. Nat. Hist., Lib. xiv., c. 9.

There are certain phrases in the English language, which, although hyperbolical, do not deceive any one. "I was ready to burst with laughter"—"I was ready to faint with fatigue," might convey an idea that the speaker was somewhat, very distantly, approaching to such a catastrophe, at least in his own opinion; but no one who heard them would ever conclude that the individual did actually burst or faint, or had ever done so before. The language of Job intimates no more. Had he intended to convey the idea that the skin bottle did ultimately burst, because such was its nature, he would have carried out the metaphor more completely, as Isaiah did in his metaphor of a top-heavy wall, probably of unburnt brick, undermined by water—"This iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly on an instant:" see Isaiah xxx 13; and consider also the comparison in the next verse.

The practice of using the skins of animals for vessels no doubt pervaded the whole of the south of Europe in former times. Besides various notices of them in Greek and Roman writers, paintings of them have been discovered in the disinterred ruins of Pompeii, one very large one of a bullock's skin being carried upon a cart. The Latin uter, a skin bottle, has in Spain and Portugal been converted into the word odre; and those who have perused the novel of Don Quixote in the original, will not fail to recollect the knight's attack upon the odres at the inn, which his heated imagination had converted into giants, mistaking the red wine which gushed out at every stab he made, for the flowing of blood from wounds inflicted upon the giant's body. In the same manner the Italian botta, Spanish and Portuguese bota, and French botte, all of which signify a *butt* of leather and a *bottle*, also mean a cask or hogshead; while the diminutives of each, the Italian bottiglia, Spanish botella, Portuguese botelha, and French bouteille, all signify *bottle.*

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From the Hebrew *owbh*, or the Chaldee *owbha*, some have derived the Latin word obba, a kind of bowl, with a great belly and round bottom, which, like a bladder or the old-fashioned tumbler, was not easy to lay in an upright position, as Persius, in Sat. v 148, speaks of a particular kind which would stand upon its bottom, under the name of "sessilis obba."

COMPARATIVE SUPERIORITY OF GRAPES OVER WINE, AS FOOD.

Genesis xiv. 18.—And Melchizedek, King of Salem, brought forth bread and yayin [rendered wine.]

Bread and yayin—either grapes or wine—were the simple elements of hospitality offered 3752 years ago by the King of Salem to Abram, also a great prince, and yet the entertainment does not appear to have been despised by the guest, because it was not prepared with the wanton extravagance of a Lucullus, an Apicius, a Vitellius, or a Heliogabalus. It was in the days of primitive simplicity, when unsophisticated appetite, the best of sauces, gave a zest to the plainest food. Independent of the generally temperate habits of the age, both the parties were eminently influenced by religious principle, Melchizedek being the priest of the Most High God, and Abram a preacher of righteousness, one of the remarkable witnesses to the truth which Jehovah has never left the world without, even in the darkest age.

This narrative and many others in Scripture, and the frequent allusions to bread and water as chief or exclusive articles of diet, forcibly recall to our mind the plain and simple diet of the Persians 25 centuries ago, as described by Xenophon in his Cyropœdia, "But if (says the historian) any one thinks that they (the Persians) either eat without pleasure, when they have only cress besides their bread, or that they drink without pleasure, when they drink water, let him recollect how sweet a thing meal and bread is to eat, to one that is hungry; and how sweet water is to drink, to one that is thirsty."

A doubt has been suggested whether it was not grapes which Melchizedek set before Abram, rather than wine. It appears to the writer more natural, and more in conformity with the customs of those days, to have presented, together with the bread, some rich bunches of ripe luscious grapes, which, while they formed an agreeable accompaniment of farinaceous food, would serve, by their juice, to allay any sensations of thirst, as well as, or more effectually than, any kind of wine.

There is nothing in the text which affords the slightest grounds of argument for an intoxicating wine, and, therefore, the question, whether grapes or wine were intended, is merely a speculative one as respects the subject of this treatise—one of no further importance than as regards the placing the sacred record in the position of a faithful delineator, even in the minutest details, of the habits of an ancient eastern family or tribe, whose history is connected with many of the most interesting events in the history of mankind.

For confirmation of the suggestion that *yayin* was occasionally used to denote the actual bunches of grapes, the reader is referred to Jeremiah xl 10. 12, in which it is treated, equally with summer fruits, as a thing capable of being gathered or plucked from off a tree. The texts themselves will be fully commented upon hereafter, and it is only necessary to observe here that the reader need

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not anticipate any difficulty from the mention of oil and vessels, which he will perceive on turning to them. Some other passages occur, in which the same interpretation is ventured for *yayin*, but as they will be noticed in due course, it is thought better to pass over to an illustration of a similar nature in another language, as affording, from the general principles of etymology, reason for admitting it in the case of the Hebrew term.

The instance alluded to is of the Latin *vinum*, as used by Cato the Elder, in his work on rural affairs or husbandry. It is in chap. cxlvii. which is headed—Lex vini pendentis, or "The regulation respecting the hanging [or ungathered] vinum [grapes]," and proceeds thus: Hac lege vinum pendens venire oportet. Vinaceos illutos et fæces relinquito. Locus vinis ad Kalendas Octobris primas dabitur; si non ante ea exportaveris, dominus vino quod volet faciet. Cætera lex quæ oleæ pendenti. All which may be translated thus:—"According to this regulation [or on these terms] the hanging [yet ungathered] vinum [grapes] ought to be sold. You [the purchaser] are to leave the husks unwatered, and the dregs [for Cato doubtless had an eye to making some lora (watered wine) or vinum fæcatum (dregged wine) from them for his domestics]. A place shall be set apart for the vinis [wine] down to the first kalends of October; if you shall not have carried them clear off before [or on that day] the master [lord or proprietor] shall [be at liberty to] do whatever he pleases with the vinum [grapes]. The rest of the regulations [are the same] as relates to the hanging [yet ungathered] olea [olive]." To prevent the objection of Cato's having used the word *vinum* in a mistaken or obsolete sense, or in a peculiar manner for the age in which he lived, it may be observed that he frequently uses it in its ordinary sense of wine also, the very next chapter relating to the vinum in doliis—the wine in the casks. However, the sense of the passage, and the analogy purposely presented, in the concluding sentence, between *vinum* and *olea*, "the olive," and not oil, seem to render it sufficiently clear that *vinum* is here used in the sense of grapes.

A similar instance occurs in Livy, who, having flourished during the golden age of Roman literature, may be considered a good authority. He is noticing the settlement of the Clusii, one of the barbarous tribes of ancient Gaul, in the fertile plains of the North of Italy, and in relating how it came about, he says Lib v. c. 33,—Eam gentem (scil Clusinam) traditur fama dulcedine frugum, maximeque vini, nova tum voluptate, captam, Alpes transisse, agrosque ab Etruscis ante cultos possedisse: et invexisse in Galliam vinum inliciendæ gentis caussa Aruntem Clusinum, &c. &c. "There is a traditionary report that that nation (the Clusii), captivated by the lusciousness of the fruits, and especially of the *vinum* [grape], crossed over the Alps and took possession of the enclosed lands hitherto cultivated by the Etrurians: and that Aruns the Clusian, for the purpose of alluring his people, imported *vinum* [the grape] into Gaul," &c. &c.

If any one should object to this translation of Livy, and insist upon the rendering "wine," it will be necessary, to make sense of the sentence, at the same time to interpret the word *frugum* as "liquors," an interpretation which it will not endure; but, if the latter is to retain its usual signification, the construing of *vinum* as a liquor is a palpable absurdity.—To the unlearned rea-

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der the difficulty would probably be best exhibited by the supposition that some old English author, in treating of an inroad by the Picts or Scots into South Britain, had described the northern invaders as "captivated by the flavor of the grain and fruits of the south and especially of the barley and apples," and some foreigners should translate them as "ale and cider," &c.; it would surely be no justification of such an expression, to allege that ale was in cant language called barley-*corn*, and therefore properly classified under grain. Whatever may be thought by individuals accustomed to strong stimulants, and capable of being led captive only by an alcoholic conqueror, there is nothing in the whole relation at variance with human nature in its simple unsophisticated state, nothing in fact which is not borne out by a similar course of action in other nations, and well authenticated. It will be within the knowledge of every reader of the Bible, that the spies, which the Israelites sent into the Promised Land before their invasion of it, returned, bearing with them, as specimens of the rich fruits of the country, an enormous cluster of grapes—so large that it was carried, with the branch on which it hung, between two men on a staff,—evidently with a view of encouraging the Israelites to move forward in the invasion. The Israelitish spies, like the Clusians, were not unobservant of the other fruits, for it is related that they also brought with them specimens of the pomegranates and figs; but, the grapes being most superior of the fruits, the Clusian captain and the Israelitish spies equally deemed them worthy of especial trouble and attention, and the Scripture historian, as well as the Roman, has given them especial notice: see Numb. xiii. 24. Moses refers again to this visit of the spies to search out the Promised Land, and notices their bringing of the fruit of the land, but not any wine: see Deut. i. 25.

Gesner, in the copious index to his edition of *Scriptores rei rusticæ veteres Latini*, says—In universum hoc observandum vinum, vitem, uvas, vineam, cognata vocabula *συνωνυμως*, *sunonumos*, interdum usurpari—that is, "Once for all it must be observed that the words [vinum [wine], vitis [vine,] uvœ [bunches of grapes,] and vinea [a vineyard] as kindred terms are sometimes used synonimously," and he means of course in plain prose. He says, moreover, that the juice of apples, pears, pomegranates, and sorbs was called *vinum* (wine).

Genesis xix 32—35, relate to the drunkenness of Lot.

This is the third particular occasion in which wine is mentioned in the Bible. And if in the two first instances it was made the instrument of disgrace to an aged and venerable patriarch, and the destruction of the seven sons and three daughters of a just and upright man, who feared God and eschewed evil, it will stand in no better favour now that it becomes the exciting instrument to incest. Little comment is requisite on the passage. From the manner in which Lot is spoken of in 2 Peter ii 7, it is presumed that he atoned by repentance in after life, and was saved.

Though the daughters of Lot are related as having *made* their father drink wine, the form of the Hebrew expression used does not lead one to suppose that they actually compelled him. The Hebrew implies about as much as "give and offer," and they no doubt used arguments and persuasions to induce him to drink,

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similar to those which moderate drinkers—and total abstainers even, in some parts of the country, where they have not fortitude enough to shake off evil customs—are using to this very day.

Genesis xxvii 25, relates to Jacob's supplanting his brother Esau of his father's blessing.

This is the 4th particular occasion in which wine is mentioned in the Bible with an individual person. In the first, as just observed, it caused disgrace and shame to righteous Noah; in the second, it is thought by some to have brought destruction to the ten children of upright and patient Job; in the third, it caused just Lot to commit a double offence of incest with his own daughters; and now it is associated with a deception practised upon an aged father, by which a first-born son is deprived of his parent's birthright blessing. Esau, it will be observed, brought his father savory meat, but no wine, as Jacob did. Is it not probable that the wine impaired Isaac's judgment for the time, who else had discovered the trick put upon him, which he evidently half suspected? It is another of the many excellent Bible illustrations of the impropriety of offering these liquors to others! Would to Heaven that it had been the last.

NOTICES ON THE BLOOD OF THE GRAPE.

Genesis xlix 11.—Binding his foal unto the vine, and his ass's colt unto the choice vine, he washed his garments in yayin, and his clothes in dham gnenabhiym—the blood of grapes.

This passage has been classed by commentators amongst those so frequently occurring in the Scripture writers, in which, for the sake of emphasis, the sentiment is repeated with a slight variation of language. If rightly so classed, there may be said to be two instances of duplication in this verse. The first requires no comment. In the last, the mention of the "blood of grapes" shows three things: 1st, that the wine spoken of was not the wine of apples, or of pears, or citrons, &c., but of the grape; 2d, that it was merely the juice of the grape, without any adventitious mixture; 3d, that it was of some grape of which the juice, as well as husk, was red or purple.

The grape cultivated in the open air in this country has for the most part a husk of a dusky yellowish green, and juice colourless or of a cloudy white; and though the purple-husked grape is also met with, the juice of that is either colourless, or very slightly tinged with a pale yellowish hue, little differing from what is generally termed white. Only one instance of a red or purple-juiced grape grown in the open air in Great Britain, is known to the writer. Even in hot-houses it is very seldom that a red-juiced grape can be met with, though red or black-husked grapes are common enough. The celebrated Speechly, who was gardener to the Duke of Portland, and raised, at Welbeck Abbey, the immense cluster of Syrian grapes mentioned in a former part of this treatise, says, in his work on the vine, that the juice of the claret grape is of a blood-red colour: a statement the correctness of which has been confirmed to the author by several intelligent horticulturists, one of whom observes that it is a little black grape, harsh and disagreeable to eat. It is a French grape, though cultivated elsewhere, as in Italy, under the name of "Claretto rosso

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di Francia," being used for the purpose of mixing with other wines to give them colour. There is also a Spanish grape, called "Tinto," which is described as of exquisite flavour and unrivalled sweetness, having a rich crimson juice almost like blood, and from it, the author is informed, the sweet wine called "Tent," frequently used for sacramental purposes by clergymen in the rural districts of England, is made. There can be little doubt that such grapes were well known in Judea in former times, and those who were familiar with it would at once perceive the full force and propriety of the term "blood of the grape," and the comparison between wine made of that particular grape and blood. To those who are not acquainted with this fact, the phrase would, no doubt, appear overstrained, perhaps mere burlesque, and just as inappropriate as if applied to the juice of apples or pears. It would be only after a lapse of time that such a phrase could become of vulgar use.

In the Apocrypha 1 Maccab. vi 34, which may be quoted for this purpose as a matter of history, though uninspired, a singular circumstance is mentioned of an artifice resorted to for provoking the war elephants. "And to the end that they might provoke the elephants to fight, they showed them the blood of grapes and mulberries." The juice of those grapes must evidently have been red, or it could not have deceived so sagacious an animal. And in Sirach l 15, Simon, the High Priest, is represented as finishing the service at the altar, and that he might adorn the offering of the most High Almighty, "he stretched out his hand to the cup, and poured of the blood of the grape."

ACHILLES TATIUS, a Greek author, in his 2d book, relates that Bacchus, once being entertained by a Tyrian shepherd, gave him some wine to drink. The shepherd, after he had tasted it, asked Bacchus, "where did you procure blood so sweet?" Bacchus answered him, "This is the blood of the grape." The story is told at length in some temperance publications, and although it may have been purely a fiction of the author (for one can scarcely imagine that the shepherd would have tasted it if he had fancied it had been blood, unless it is also to be supposed he was a cannibal), it at any rate proves that there was then existing a grape whose juice resembled blood, in colour at least.

The phrase "the blood of the grape," also occurs in Deut. xxxii 14, a decidedly poetical passage, being part of Moses's song. It was also frequently used by the Provençal and old Italian poets.

In the passage under illustration, allusion is no doubt made to the treading of the grapes in the vat at the time of the vintage, as in Isaiah lxiii 2, 3,—"Wherefore art thou red in thine apparel, and thy garments like him that treadeth בָּגַת *begath*, [rendered, in the wine-fat]? I have trodden פּוּרָה *poorah*, the wine-press alone."

The Hebrew term שׂוֹרֵקָה *sowreekah*, rendered "the choice vine," seems to indicate the young and tender plant, and amid such a young ass's colt might safely be tethered to browse, without any fear of injury. The term *sorek* (*pron.* sowreek or sowrayk) is used in Isaiah v 2, and Jeremiah ii 21. One or other of these words was probably the parent of the obsolete Latin word, of which SURC*ulus*, a young twig or shoot, was the diminutive.

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DIFFICULTY OF RECONCILING THIS TEXT WITH ONE IN PROVERBS—IT PERHAPS ARISES FROM IGNORANCE OF THE EFFECTS OF ANCIENT WINES—A NEW INTERPRETATION SUGGESTED.

Genesis xlix 12.—Hhachliyliy gneynayin miyayin [rendered, His eyes shall be red with wine], ooleben shinnayim mehhalabh [rendered, and his teeth white with milk.]

The author does not profess entirely to understand this passage. The preceding verse being perfectly intelligible, and indeed only so, with a literal interpretation, he is not disposed to ascribe a figurative one to this.

It has been contended, and pretty generally admitted by temperance writers, that the patriarch intended to allude to an intoxicating wine. The ground of the opinion is the expression of redness of eyes through it, and the circumstance of the very same expression occurring in Prov. xxiii 29, indubitably in connexion with drunkenness. The word used in the text is חַכְלִילִי *hhachliyliy*, construed "red," and in Prov. the substantive חַכְלִילוּת *hhachliylooth*, construed "redness," neither of which occur in any other passage in Scripture. A foreign lexicographer, of very sound judgment in general, considers them as implying dimness or obscurity; and it is possible that the Greek αχλυς (*των οφθαλμων*) *hachlys* (*ton ophthalmon*) which has the same meaning, may have been derived from the Hebrew.

If the supposition of an intoxicating wine having been intended were correct, the best explanation the author has seen of this text is in the essay "Anti-Bacchus," a book which every member of a temperance society ought to peruse and circulate. But it presents to the writer an insurmountable difficulty in the necessity of reconciling two conditions most inconsistent with each other: viz., the whiteness of teeth as a permanent effect from the drinking of milk, with the redness of eyes, an equally confirmed result from the drinking of wine. And this difficulty is by no means decreased by the adoption of the meaning of "dimness or obscurity." The same question still remains—if the redness, dimness, or obscurity, in the one case, is the confirmed result of the use of an intoxicating beverage, how far may it be considered as merely temporary and (which the writer is not at all disposed to admit) excusable in the other case?

CRITICAL EXAMINATION OF THE TEXT.

In examining the passage critically, the numerous interpretations already given by previous translators will serve as an apology for supposed temerity in any new interpretation suggested by the author of this treatise. For while the Hebrew word here rendered "red," is interpreted by the Septuagint as "cheerful," other ancient Greek translators construe it by words signifying "bright"—"glowing"—"fiery"—"terrible," and the Latin Vulgate by "more beautiful," a tolerably sufficient latitude of interpretation, although not irreconcilable with the language of some other parts of Scripture. See, in illustration, Canticles vi 4. 10; also Ezekiel i 22. It may also be observed that the Hebrew word rendered "eyes," is also capable of being taken in the sense of "face," "colour," or "appearance." See Exodus x 5; Numb. xxii 5. 11; Levit. xiii 55; Numb. xi 7; Ezek. i 4. 7; also Prov. xxiii 31, sed query in the last passage, as "eye," that is "bell" or "bubble,"

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seems preferable. Add to which the Hebrew particle מִן *min*, here treated as a preposition of a qualifying nature, might be taken as a medium of comparison, and so be translated "more than," instead of "with." An instance of its use in such a sense will be found thrice repeated in Lam. iv 7—"Her Nazarites were purer than snow, they were whiter than milk, they were more ruddy in body than rubies," &c. Nay more, this very particle *min* occurs thrice in Canticles, actually prefixed to the word yayin, and evidently considered by our Bible translators as indicating comparison, as they have in each place rendered it by "than:" thus, in chap. 1, verse 2, "Thy love is better than wine;" and in verse 4, "We will remember thy love more than wine;" and again in chap. 4, verse 10, "How much better is thy love than wine!" The verse under review might be paraphrased thus:—"His eyes [i.e. the eyes of the posterity of Judah] shall be more beautiful than *yayin* [wine or grapes]; his teeth whiter than milk."

With respect to the ideas of the ancient Jews as to what constituted natural beauty in the eyes some kind of inference may be drawn from the artificial practices resorted to by their women, to heighten their beauty, such as the tinging the eyelids with *cohol*, a black powder of lead ore, or other pigment, as *sakkar*, or *phooch*.

The orientals being accustomed to allow the upper and lower beard to cover, with its natural growth, the whole of the nether part of the face, the eyes and the teeth were the features most remarked; so that a description of them sufficed for a description of the whole countenance. The chin, of which the size and contour would be accurately registered in a French or Italian passport, as an important feature, is never once mentioned in the Bible, and the lips but rarely noticed in personal descriptions, and then in a way different from what we are accustomed to. See Canticles iv 3. 11; v 13.

AS TO THE WINE USED IN SACRIFICES—WAS IT FERMENTED OR NOT, AND HEREIN, INCIDENTALLY, OF LEAVEN.

Exodus, xxix 10—And the fourth part of an hin of yayin for a drink-offering.

Wine is here mentioned not as a beverage, but as an accompaniment of sacrifice, and this is the first time it is introduced in the Bible in that character.

It has been controverted whether it was used in a fermented state or not. The writer's idea is, that it was offered in its ordinary state, with as little care and trouble as possible bestowed on its preparation.

As it is not mentioned as a beverage, it may appear to some persons not worth discussion. But it assumes an importance in the author's mind from an opinion he entertains, that (with the exception of incense, which was obviously used to produce a sweet savour of smell), sacrifices and offerings consisted of things which were generally allowable as food; and the sanction of their use in sacrifice implied an allowed use of them in ordinary. He will therefore state his reasons, which must necessarily be at some length.

At the onset he rejects *in toto* the opinion of some anti-temperance advocates, that the wine was very highly fermented, that it might assist in the combustion of the sacrifice. Such a reason, if once admitted, would carry with it the argument for the use of

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pure alcohol, which would certainly have served the purpose much better by its rapid and simultaneous conflagration. Nothing but a wish to deceive and delude the people with *appearances* could have warranted the priests in resorting to any thing of the kind. In Elijah's contest with the priests of Baal, he poured water on the sacrifice, so that it ran round about the altar, and he also filled the trench with water: 1 Kings xviii 35.

In all that related to sacrifices it would appear that the Almighty had so prescribed as to preclude the probability of its degenerating into mere form. It was intended as a type, an emblem, a symbol, but evidently unacceptable without the sacrifice of a broken and contrite heart, poured out in prayer and thanksgiving unto the Lord.

The altar itself was to be as simple in its fabric as possible. "An altar of *earth* shalt thou make unto me, and shalt sacrifice thereon thy burnt-offerings and thy peace-offerings, thy sheep and thine oxen:" see Exod. xx 24. And if better materials than earth were employed, still it was not to be the work of labour and art, for "If thou wilt make me an altar of stone, thou shalt not build it of hewn stone, for if thou liftest up thy tool upon it, thou hast polluted it:" ibid v. 25.—"Neither shalt thou go up by steps unto my altar:" ibid v. 26. Nothing, in fact, was allowed to give it an imposing appearance, or even to cast a charm about its situation, for in Deut. xvi 21 they were commanded, "Thou shalt not plant a grove near unto the altar of the Lord thy God which thou shalt make thee." How the heathen deviated from this need not be stated. The obvious intent was, to leave the Israelites unrestricted to erect an altar and offer sacrifice wherever and whenever their hearts prompted them, for "In all places where I record my name I will come unto thee and I will bless thee:" Exod. xx 24; just as under the gospel dispensation, "Where two or three are gathered together in my name, [that is, to worship me], there am I in the midst of them:" Mat. xviii 20.

The sacrifice also was to be as simple as possible. No costly things were required, by which the rich and the great could purchase favour, while the poor man lacking would be shut out. The first fruits of the produce of the earth and trees of the fields, the olive-yards and the vineyards, were to be offered in their simple state. "And if thou offer a meat-offering [i.e,. a solid-food-offering] of thy first fruits unto the Lord, thou shalt offer, for the meat-offering of thy first fruits, green ears of corn dried by the fire, corn beaten out of full ears; and thou shalt put oil upon it, and lay frankincense thereon:" see Levit. ii 14, 15. No previous application was necessary, except where some of the corn, not being gathered sufficiently ripe to shale, was dried by the fire to make the grain shrink and leave the ear. "When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the first fruits of the harvest unto the priest; and he shall wave the sheaf before the Lord, to be accepted for you:" see Levit. xxiii 10, 11. "The first of the first fruits of thy land thou shalt bring into the house of the Lord thy God:" see Exod. xxiii 19. This would comprise winter fruits, or those which were gathered imperfectly ripe, for laying by in store, while the next text would include all others. "Thou shalt not delay to offer the first of thy *ripe* fruits, and of thy liquors:" see Exod. xxii 29. The oblation of the first fruits was not burnt, but reserved

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for the use of the priests. "As for the oblation of the first fruits ye shall offer them unto the Lord; but they shall not be burnt on the altar for a sweet savour."

There was a general prohibition of the use of leaven in sacrifices. "Thou shalt not offer the blood of my sacrifices with leavened bread:" see Exod. xxiii 18. "Thou shalt not offer the blood of my sacrifice with leaven:" Exod. xxxiv 25. "No meat [or solid food] offering which ye shall bring unto the Lord shall be made with leaven; for ye shall burn no leaven, nor any honey, in any offering of the Lord made by fire:" see Levit. ii 11.

At one particular occasion—the feast of the Passover—their carefulness on the subject was to be carried still further. For while the Israelites were yet in Egypt, the command was, "Seven days shall ye eat unleavened bread; even the first day shall ye put away leaven out of your houses; for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel:" see Exodus xii 15. And the permanent institution of it was in the following terms:—"Seven days shall there be no leaven found in your houses; for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land. Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread:" Exodus xii 19, 20. And again, after their deliverance from Egypt—"Remember this day in which ye came out from Egypt—seven days shalt thou eat unleavened bread, and in the seventh day shall be a feast to the Lord. Unleavened bread shall be eaten seven days. And there shall no leavened bread be seen by thee: neither shall there be leaven seen with thee in all thy quarters:" Exodus xiii 3—7. The author has now before him an anonymous work, apparently written by a Jew, which states that at the present day "They are very strict as to not eating any leavened bread, or any eatables or drinkables produced from any grain or matter that is leavened: their drinkables are either fair water, or water boiled with sassafras and liquorice, or raisin wine prepared by themselves."

As to dough, the command ran thus—"When ye come into the land whither I bring you, then it shall be when ye eat of the bread of the land, ye shall offer up an heave-offering unto the Lord. Ye shall offer up a cake of the first of your dough for an heave-offering: as ye do the heave-offering of the threshing-floor, so shall ye heave it:" see Numb. xv 18—20. The constant use in sacrifices of unleavened bread, unleavened cakes, and unleavened wafers, would seem to intimate that the dough must have been offered in an unleavened state. There is an additional reason, that, if it were not offered frequently, while leavened dough or bread would soon become sour, the unleavened would keep good, with ordinary care, for a considerable length of time.

There were two excepted cases, in which leavened bread was offered, but, according to the common saying, the exception proves the rule. The first exception was on the fiftieth day after the commencement of harvest, immediately after the termination of the feast of weeks. "Ye shall offer *a new* meat-offering unto the Lord. Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be baken with leaven; they are the first fruits unto the Lord:" see Levit. xxiii 16, 17. The

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other occasion was in the sacrifice of peace-offerings, and this was the law—"If he offer it for a thanksgiving, then he shall offer with the sacrifice of thanksgiving unleavened cakes mingled with oil, and unleavened wafers anointed with oil, and cakes mingled with oil, of fine flour, fried. Besides the cakes, he shall offer for his offering leavened bread with the sacrifice of thanksgiving of his peace-offerings:" Levit. vii 12, 13.

Reverting again to the command in Exod. xxii 29. (Hebrew 28.)—"Thou shalt not *delay* to offer the first of thy ripe fruits and of thy liquors"—might not the Hebrew terms, which are abstract ones, and sufficiently large to comprise *tirosh* amongst the fruits, have comprised *shechar* amongst the liquors? The way in which the whole are mentioned, and especially the latter, would seem to negative the idea of any care being bestowed to produce or to check fermentation. The word דִּמְעֲךָ *dimgnecha*, rendered, "thy liquors," has for its primitive meaning, "tears," or "droppings," and though some spirit-loving commentators at some future period might be disposed to render it, "stillated—the produce of the still," the present author humbly ventures to suggest its peculiar appropriateness when applied to those liquors which, like the sap of the palm tree, &c., were collected by dropping into a vessel set under the tree, after an incision had been made in its trunk or limbs. Although *yayin* is oftenest mentioned, *shechar* was also used in sacrifices, as appears from Numb. xxviii 7.

Such liquors, made or collected by dropping or otherwise, and brought to the priests without delay, or, as the Passover was eaten, in haste, were very unlikely to be fermented at all. But another and strong reason for believing that they were not fermented is, that mixed or prepared liquors were characteristic of the drink-offerings of heathens to their idols: see Isaiah lxv 11, where *mesech*, a mixture, is employed for the "drink-offering," instead of the ordinary term *nesech*. On the whole, the writer concludes that the wines or other liquors used in sacrifices must have been simple, unmingled with any other ingredients, and unfermented.

NATURE OF THE OFFENCE FOR WHICH NADAB AND ABIHU WERE PUNISHED.—NATURE AND EXTENT OF THE PROHIBITION GIVEN THEREAFTER TO AARON AND HIS SONS.—THE STRICTNESS OF THE LEVITICAL LAW, BOTH MORAL AND CEREMONIAL, FURTHER VINDICATED.—GOD'S COMMANDS TO BE ACQUIESCED IN, ALTHOUGH THE REASONS FOR THEM ARE NOT EXPRESSED.

Leviticus, x 9.—Do not drink yayin nor shechar, [sweet drink] thou nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: it shall be a statute for ever throughout your generations; and that ye may put difference between holy and unholy, and between clean and unclean.

This is reckoned by some the fifth particular occasion in which wine is mentioned in the Bible, as used by individuals for a beverage. It is accused of being here associated with a flagrant violation of known religious duties, on the part of Nadab and Abihu, the sons of Aaron, the high priest, and the punishment of the offenders with death by fire specially sent down from heaven. The fact of its use is not actually related, but the author assumes it (for the sake of argument), in conformity with the prevailing opin-

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ion, that the whole account affords an inference as to its use, equal to actual relation.

It is also the first passage in the Bible in which shechar is noticed.* What share it had (if any at all) in producing the sin so signally punished, is not recorded. It is probable that it had already come into use as a part of the drink-offering in sacrifices, with yayin, and so might possibly become a source of temptation to Nadab and Abihu, and being in company with yayin, it was condemned with it, and for ever after prohibited to the priests when they went into the tabernacle of the congregation—or, as Ezekiel explains it (in xliv 21), when they entered into the inner court.

The inner court was that in which none were allowed to worship except the Israelites, who afterwards, in the reign of Rehoboam, on the division of the kingdom into two parts, were distinguished by the two names of Israelites and Jews. Proselytes of other nations were permitted to worship in the outer court. This distinction was to be put away on the coming of the Messiah, when, the Mosaic dispensation being superseded by the Christian, the Gentiles were to be admitted as partakers of an equal share in the spiritual inheritance. The apostle Paul, alluding to this, in his Epistle to the Ephesians, ii 12—14, has used a metaphor drawn from this division of the tabernacle, where he says that "Christ has broken down the middle wall of the partition."

JOSEPHUS, in his Antiquities of the Jews, Book iii. chap. 12, sec. 2, incidentally throws a little light upon the text. He says, "Moses enjoined the priests not only to observe purity in their sacred ministrations, but in their daily conversation, that it may be unblamable also; and on this account it is that those who wear the sacerdotal garments are without spot, and eminent for their purity and sobriety, *nor are they permitted to drink wine so long as they wear those garments.*"

Now, on the setting apart of Aaron and his sons, as priests of the Lord, minute directions were given to Moses, (see Exod. xxviii) for the making of holy garments, which are there specified, that he (Aaron) might be consecrated therein, and that they might minister unto the Lord in the priest's office. In Exod. xxix 1—29, the making of the garments, just as was directed, is related, and in Levit. viii 6—10, they are represented as being actually worn upon the consecration of Aaron and his sons by Moses; while the command as to their subsequent use is noticed in Exod. xxix 29. 30, thus—"And the holy garments of Aaron shall be his sons' after him, to be anointed therein, and to be consecrated in them. And that son [i. e. male posterity in succession,] that is priest in his stead, shall put them on seven days *when he cometh into the tabernacle of the congregation* to minister in the holy place." Ezekiel, in xliv 17—19, in his vision of the second temple, also refers to

* To recall the recollection of the reader to the meaning of *shechar*, it may be observed that it signified *sweet* or *saccharine* drink. In this passage it is translated "strong drink," as also in every other except Num. xxviii 7, where it is rendered "strong wine." It should be rendered, "sweet drink." It is supposed to have been wine made from the juice of the palm, from dates, or other fruits (except the grape), or from grain; and its principal distinguishing quality was sweetness. Though unintoxicating and innocent in itself, it might, like grape wine, become otherwise by mismanagement, or be made the vehicle of intoxicating drugs.

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similar garments, and says, "When they enter in at the gates of the inner court they shall be clothed with linen garments, and no woollen shall come upon them whiles they minister in the gates of the inner court, and within. They shall have linen bonnets upon their heads, and they shall have linen breeches upon their loins; they shall not gird themselves with any thing that causeth sweat. And when they go forth into the utter court, even into the utter court to the people, they shall put off their garments wherein they ministered, and shall lay them in the holy chambers, and they shall put on other garments;" and in verse 21 he says, "Neither shall any priest drink *yayin*, (wine,) when they enter into the inner court:" but he does not mention *shechar*.

The above references are made, at some risk of being prolix, with a view to illustrate the two phrases—"when ye go into the tabernacle of the congregation," and, "when they enter into the inner court.' Some persons consider them as merely periphrastic expressions, intended to allude to the assumption of the office of a priest by the actual performance of its duties; an office which, it is allowed, when once entered upon, could never after be abandoned during life, the Aaronic priesthood being ordained to be perpetual, throughout their generations, until the coming of the Messiah: see Exod. xxix 9. xl 15. The author himself is not disposed to travel out of the way to seek for meaning in phrases which may well bear a literal interpretation, and therefore inclines to apply them merely to the occasion of the priests entering a particular apartment. In expressing this opinion he is aware that the necessary consequence of such an interpretation will be, that the priests were left at full liberty to drink *yayin* and *shechar* on other occasions. He might *wish* that it were otherwise, but he cannot make it so. His business lies with the facts only—to elicit and establish them to the best of his ability, and to leave the consequences to take care of themselves. Still, however, looking to the meaning of the term *yayin*, as a general one for all kinds of wine, and regarding the kinds then in use, he feels himself at liberty to question whether the prohibition of *yayin* on particular occasions raised, by implication, a sanction to an intoxicating kind of *yayin* at other times. That question remains open and undecided.

It appears from Herodotus (*Euterpe*, 37 and 39) that the priests of the Egyptians had a small ration of wine assigned them, from whence it is inferred that they were allowed to drink wine, although the people were not; and it is not improbable that the priests of the Israelites, during their sojourn in the Land of Goshen, did the same; and if Nadab and Abihu had at that time exercised the priestly office, they would probably have been accustomed to drink *yayin*. The awful visitation upon them took place in the year following the exodus from Egypt, while the Israelites were encamped in the wilderness of Sinai; and although it is not probable that they had then with them any wine brought out of Egypt, the fertile spot they were then resting in might have furnished grapes, and tempted them to make wine, and (we will add for the sake of argument) some essential difference, of which they were ignorant, between the grapes of Arabia and Egypt, or the climate of the two countries, might have occasioned it to ferment, although not so intended, before drinking it. Such a supposition (of unintentional drunkenness) does not appear to encounter any

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particular difficulty founded upon inconsistency of the punishment with the divine mercy, when it is recollected that the sin which drew down the divine judgment was not the drinking of the *yayin* and *shechar*, but the neglect to use the holy fire kept ever burning before the altar of the Lord, and the putting of common and unhallowed fire into the censer instead; the evil imagination to dishonour the Almighty Jehovah having perhaps occasionally been entertained before, the liquor being merely the instrument which, by temporarily obscuring their reason, led them to the overt act of profanation; the drinking of it (if intoxicating) being entirely indefensible, yet from the necessity of the case incapable of being visited with punishment after death had been awarded to the more heinous offence of the two. So the sin of Belshazzar seems to have consisted not in his drinking of the *khamra* (which might have been perfectly unintoxicating), but in his desecration of the consecrated vessels brought from the temple at Jerusalem, to profane and common purposes, by drinking in them, and praising his own idols of silver and gold, of brass, iron, wood, and stone, in preference to glorifying the Lord of Hosts. See the narrative in Daniel v 1—4, and Daniel's reproof to the king, 17—23. The jealousy of the Almighty as to the infringement of the divine command to use the hallowed fire, and none other, for hallowed purposes, was again signally manifested within a year after the death of Nadab and Abihu, on the occasion of the rebellion of Korah, Dathan, and Abiram, who, with those that appertained unto them, their dwellings, and their goods, were all swallowed up in a cleft of the earth, which suddenly opened at the word of Moses; whereas a different fate awaited the 250 men that had offered incense (with strange fire): "there came out a fire from the Lord, and consumed them:" see Numb. xvi 17, 18. 31—35; xxvi 9, 10: exactly the same punishment as was inflicted upon Nadab and Abihu. Whether the liquor of which these two sons of Aaron partook, was drugged; or whether allowed to get upon the ferment; or whether, in one or other of these states, they partook of it knowingly or in ignorance of its intoxicating qualities (notwithstanding assumptions may be raised for the sake of argument) does not anywhere appear in holy writ, though the principal sin—the using of strange fire—and the punishment are both referred to in other passages. See Numb. iii 4; xxvi 61; also xxvi 9.

On reference to the sacred record (see Leviticus x 1) it will be perceived that the offence of Nadab and Abihu is narrated concisely, but very explicitly and circumstantially, and is confined expressly to the offering "strange fire in their censers before the Lord, which he commanded them not." Not a word is said relative to their drinking of *yayin*. Their punishment is recorded in verse 2: the justification of the divine judgment by Moses, in his conversation with the agonized father of the deceased, follows in verse 3: his directions to some distant relatives to carry the corpse out of the camp, in verse 4: the compliance with those directions, with a notice even of their being carried out in the coats in which they died, in verse 5: then the injunctions, through Moses, to Aaron and his other two sons, not to make any external symptoms of mourning, lest they should die, and wrath should come upon all the people—but to the rest of the Israelites to bewail the burn-

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ing which the Lord had kindled; and the further injunction to Aaron and his two surviving sons not to go out from the door of the tabernacle of the congregation, lest they should die; and the compliance with the injunctions—all appear in verses 6 and 7. All these minute circumstantialities are compressed into seven verses, without the slightest allusion to wine; and in verse 8 commences a distinct new paragraph—"And the Lord spake unto Aaron [that is direct, and not through the medium of Moses], Do not drink *yayin* nor *shechar*," &c., as in the text under comment; a prohibition the necessity for which certainly might have been occasioned by the recent lamentable profanation, but upon which the reader must be left to judge. Commands were sometimes given by the Almighty, of which the originating cause (if there were any in particular) is not stated. Such, for instance, was the command given on this very occasion to Aaron and his surviving sons, to check the natural ebullitions of their sorrow at the loss of a son and a brother—enforced by the penalty of death. Such, for instance, was the injunction upon the eating of the forbidden fruit in Eden, also under penalty of death, although from its qualities to supply to the eater a knowledge of good to be followed and evil to be avoided, it would appear to have been worthy of recommendation rather than of prohibition. Such, also, was the remarkable command in Leviticus xxi 17—21—"Whosoever he be of thy [Aaron's] seed in their generation that hath any blemish, let him not approach to offer the bread of his God. For whatsoever man he be that hath a blemish, he shall not approach; a blind man or a lame, or he that hath a flat nose, or any thing superfluous; or a man that is broken-footed, or broken-handed, or crooked-backt, or a dwarf, or that hath a blemish in his eye, or be scurvy, or be scabbed, or hath his stones broken; no man that hath a blemish, of the seed of Aaron the priest, shall come nigh to offer the offerings of the Lord made by fire." Thus carefully was the priesthood guarded from the very slightest approach to personal corporeal defect, that an imperfection not to be detected by the eye rendered the party unsuitable for the public exercise of the office. How much more carefully may we well suppose the Almighty would have guarded against habits which would have, in the remotest degree, tended to corrupt the heart, impair the intellect, or deform and blemish the soul of his anointed ones. It is scarcely necessary to observe that with regard to animal food, the priests were subject to the same laws of clean and unclean as the rest of the people.

The observance of the Ceremonial Law of Moses appears to have been insisted upon and enforced with as much rigidness as that of the Moral Law. The performance or omission of acts which, independent of divine prohibition or enactment, would seem to be things of most perfect indifference, had often the penalty, or the fear of the penalty, of death attached to them. Thus a little golden bell was directed to be upon the hem of Aaron's robe when he ministered—"and his sound shall be heard when he goeth in unto the holy place before the Lord, and when he cometh out, that he die not:" see Exodus xxviii 35. And again, speaking of the coats, girdles, bonnets, and other garments, before noticed, "they shall be upon Aaron, and upon his sons, when they come in unto the tabernacle of the congregation, or when they come

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near unto the altar to minister in the holy place, that they bear not iniquity and die:" *ibid* v. 39—43. And again, in Exodus xxx 17—21, speaking of the laver of brass, "Aaron and his sons shall wash their hands and their feet thereat: when they go into the tabernacle of the congregation, they shall wash with water, that they die not: or when they come near to the altar to minister, to burn offering made by fire unto the Lord: so they shall wash their hands and their feet, that they die not; and it shall be a statute for ever to them, even to him and to his seed, throughout their generations." Surely, then, if the omission of matters intrinsically so unimportant, independent of the divine command, as the tinkling of a little golden bell, the wearing of a particular garment, or the washing of the hands and feet, were punishable by death, no one need think it strange that a similar penalty should be threatened against the priests who should drink *yayin* or *shechar*. Surely it is no longer necessary to infer from such a severe enactment that the *yayin* or *shechar* were necessarily intoxicating. Is it not quite as reasonable to raise an inference in favour of the generally harmless nature of the liquor prohibited? Is it not perfectly conformable to those other regulations of the Holy One of Israel, which this note has already alluded to, for the governing of the priests of his peculiar people? He who is of purer eyes than to behold evil, and cannot look upon iniquity, who thus insisted upon personal cleanliness of body in his priests, might surely be allowed to prohibit even unintoxicating *yayin* and *shechar*, if in his foreknowledge he perceived that they had a tendency, however distant, to infringe upon their mental purity. One of our best medical poets, Armstrong, in his "Art of Preserving Health," observes on this physical connexion—

> "Even from the body's purity the mind
> "Receives a secret sympathetic aid."

It has been assumed by the author, for the sake of argument only, that the *yayin* and *shechar*, if drunk at all by Nadab and Abihu, might have been intoxicating, and that the subsequent prohibition might have included the inebriating sort with others. But, as already observed, the inference of intoxicating quality in what might have been drank, does not appear to follow as an inevitable inference from the prohibition. It is unnecessary here to enter into conjectures as to the quality of the wines of Arabia, or inquiries as to the moving cause in the mind of the Almighty. Thus much is certain, that a prohibition was pronounced against the use by the priests for ever thereafter when they entered into the tabernacle of the congregation, not of this wine or of that only, not of the drugged or fermented wine by name, but of every description of *yayin* and *shechar*, however innocent. We have no reason to infer that it was exclusively noxious, like our alcoholic wine, merely from the prohibition, any more than that the woollen garment was, because it might have occasioned perspiration. The Almighty himself saw reason sufficient at the time to prohibit *yayin* and *shechar* to his priests, as he did afterwards to forbid moist grapes and dried to his Nazarites. In neither case might intoxication have been immediately apprehended, but in both is manifested the care of a Heavenly Father over his children, endeavouring to place them, throughout coming ages, beyond the possibility of stumbling or even of temptation.

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Leviticus xxiii 13.—For this and subsequent texts (Numb. xv 5. 7. 10, and xxviii 14,) concerning wine in sacrifice, refer to the long note upon Exodus xxix 40.

Numbers vi 3, &c.—When either man or woman shall separate themselves to vow a vow of a Nazarite, to separate themselves unto the Lord; he shall separate himself from yayin and shechar, and shall drink no hhometz [vinegar or sour drink] of yayin, or hhometz of shechar, neither shall he drink any liquor of grapes, nor eat moist grapes or dried. All the days of his separation shall he eat nothing that is made of the vine tree, from the kernels even to the husk, &c.

The commencement of this chapter sets forth the vow of the Nazarite, who, as one *separated* and devoted to the Lord, voluntarily agreed to abstain not merely from yayin and shechar, the wine and sweet drink, the only things in the shape of drinks hitherto discommended in Scripture, but also from vinegar, which evidently could not intoxicate, and even from the grape itself, whether moist or dried, or any preparation from it, from the kernels even to the husk, so as to prevent the formation of any taste or appetite for wine, or to extinguish it if already formed.

The terms of the vow were of divine appointment, communicated through Moses to the people: see verse 1. It was perfectly voluntary. It might be adopted for the whole term of life; or for any shorter period, at the expiration of which the Nazarite was allowed to resume the use of wine. This permission to resume it might have been inferred; but to prevent any doubt, it is expressed in verse 20. While all due weight is conceded to the *allowance* to use after the termination of the vow, it ought not to be denied to the *sanction* given to abstinence during its existence, which has been too much overlooked.

Deuteronomy xiv 26.—And thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen or for sheep, or for yayin, or for shechar, or for whatsoever thy soul desireth: and thou shalt eat there before the Lord thy God, and thou shalt rejoice, thou and thine household.

This text has been already illustrated in the note to verse 23, under Tirosh, and the two verses should be carefully compared in connexion with the intervening ones. The reader will observe that nearly all the instructions as to using wine in sacrifices are delivered as to be acted upon by the Israelites when they should be settled in the Land of Canaan; for until then they would be probably destitute of *yayin*, though the Desert might have afforded *sheehar*, which however chapter xxix 6 renders doubtful.

Deuteronomy xxix 6, (Heb. 5).—Ye have not eaten bread, neither have ye drank yayin or shechar; that ye might know that I am the Lord your God.

The author desires assistance as to this passage. This exhortation of Moses seems to be addressed to persons who had at one period of their lives been accustomed to wine and *shechar* as common beverages. And yet, as it was just before his death, and their entry into the Promised Land, it must have been delivered to those who had spent two-thirds of their lives wandering in the

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Desert, and the rest in Egypt, where, although familiar with *shechar*, which must have been very plentiful, they could scarcely have become acquainted with wine. In fact, amidst all their murmurings in the Desert, they never complained of the deprivation of either, though they did several times of the want of water.

Deuteronomy xxxii 33.—Their grapes are grapes of gall, their clusters are bitter; their yayin is the poison of dragons, and the cruel venom of asps.

From this passage it may fairly be inferred that the grape and wine were, under ordinary circumstances, a wholesome and innocent luxury, if not article of diet. The Israelites were then approaching the Promised Land, and probably had had a foretaste of its plenty in the frontier country, so as to understand the full force of this very pointed comparison with grapes of gall, bitter grapes, the poison of dragons, and the cruel venom of asps.

Judges xix 19.—It is submitted to the judgment of the reader, after examination of Genesis xiv 18, and the note thereon, whether grapes are not intended here, rather than wine.

Judges xiii 4. 7. 14.—Beware, I pray thee, and drink not yayin nor shechar—* * * * * And now drink no yayin nor shechar—* * * * * She may not eat of any thing that cometh of the vine [hayyayin, untranslated], neither let her drink yayin or shechar.

These verses contain the directions of the angel to the wife of Manoah, as to her diet during her pregnancy with Samson, who was to be brought up as a Nazarite. This is the sixth instance of the use of wine mentioned in the Bible in connexion with any particular individual, and here it is absolutely forbidden by the mandate of the angel of the Most High.

It may be here observed that when wine is denounced in the Old Testament, the denunciation is never levelled against "mesech," or any specified drink which might be confessedly objectionable, but against *yayin* and *shechar*—"the whole class of wines and sweet drinks"—evidently with the intent of keeping the parties warned as far as possible from temptation or even the mischievous consequences of mistake or imposition. This was the injunction laid on the priests after the signal judgment executed upon Nadab and Abihu (Leviticus x 9), and the restriction also voluntarily imposed upon herself by Hannah, the mother of Samuel: see 1 Sam. i 11—15.

On reference to the Hebrew of v. 14, the word "yayin" will be found twice, one of which is not rendered at all in our translation. It occurs immediately after "she shall not *eat* of any thing that cometh of the vine," and in its emphatic form—*hayyayin*. From the tenor of the passage, as connected with the word *eat*, and the circumstance of an express direction as to her not drinking *yayin* (wine) or *shechar*, immediately following in the same verse, without any pause, it would appear in this instance to be used to designate the bunches of grapes themselves, as in Genesis xiv 18, Isaiah xvi 10, Jeremiah xlviii 33, and Jeremiah xl 10. 12. The translators probably saw a difficulty, and thought omission the easiest way of escape, especially as it could be done without apparently prejudicing the sense. It is here introduced parenthetically

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to explain the general expression, "that cometh of the vine," much in the same way as *khamer*, thick or red wine, is in Deut. xxxii 14, as explanatory of the then poetical phrase—"the blood of the grape."

1 Samuel x 3.—The word rendered "bottle," is *neebhel*, an earthen or stone pitcher or bottle, probably corresponding to the *hydria lithina*, or water-pot of stone, used at the marriage feast at Cana in Galilee. *Nowdh*, the skin bottle, which is so frequently spoken of, occurs in 1 Sam. xvi 20, as *neebhel* does again in 1 Sam. xxv 18. and 2 Sam xvi 1.

It will be observable that the three men whom Samuel predicted that Saul should meet, one carrying three kids, another three loaves of bread, and the third a *neebhel* of wine, were going up to God to Bethel, and the purpose for which they required the kid and the wine might have been chiefly for a sacrifice. The bread, which was perhaps leavened, and therefore might be unsuited for such a purpose, was probably for their own eating, and they could well afford to give, and Saul to receive, two of the three, which neither they would have offered nor he received, had it thereby robbed the sacrifice of the Almighty. The *neebhel* was also a measure of rather more than 26 quarts, as near as possible the requisite proportion for the three kids (see Numbers xv 5—11), supposing it were a burnt-offering, or a sacrifice on performing a vow.

MAUNDRELL, in his Journey (March 2), speaking of the Greek Convent at Bellmount, near Tripoli, says—"The same person whom we saw officiating at the altar in his embroidered sacerdotal robe, brought us the next day, on his own back, a kid, and a goat's skin of wine, as a present from the convent."

THE ANCIENT STORING PLACES FOR PRESERVING FRUITS, ETC.

1 Chronicles, xxvii 27. 28.—And over the vineyards was Shimei, the Ramathite—*vegnal shebbackeramiym*,* [supply as omitted, and] over the increase of the vineyards—*leowtzerowth hayyayin*, [rendered, for the wine-cellars,] was Zabdi, the Shiphmite; and over the olive trees and the sycamore trees that were in the low plains was Baal-hanan, the Gederite—*vegnal owtzerowth hasshemen*, [rendered, and over the cellars of oil,] was Joash.

In both these verses the Hebrew word translated "cellars" is *owtzarowth*. It occurs twice also in verse 25; in one place rendered "treasures," and in the other "storehouses." It is derived from the verb, *atzar* (or *oahtzawr*), to store up, or preserve. The terms, which in the original are united to it, and rendered "wine" and "oil," are *yayin* and *shemen*.

* The word stands in Hebrew characters, thus: שְׁגַּבְּרְמִים the Caph in the middle being here pronounced hard, like a double K. It is said to be derived from כֶּרֶם (pron. *kerem*), a vineyard, and שָׂבַע *shabhagn*,—to be satisfied with solid food, that being the primary meaning. In Haggai i 6, *shebhagn* is coupled with eating, as the antithesis of *shachar*, coupled with drink, thus: "Ye eat, but ye have not enough: ye drink, but ye are not filled." We must again bespeak the indulgence of the learned towards our attempts to convey an idea of Hebrew pronunciation to those who have not studied the language.

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It is a matter of no importance whether the chronicler intended wine or grapes by *yayin*, but the presence of the singular compound term (explained in the note below), literally signifying "the satisfying or sufficiency of the vineyards," leads the author to prefer the latter meaning, as of a solid nature and capable of satisfying, in preference to the liquid.

The word *shemen*, as more than once observed before, primarily signifies fatness, and it is suggested that the reason why the historian used it in verse 28 was, that it might apply, as a general qualification, to the figs, the fruit of the sycamore tree, as well as to the olives, the fruit of the olive trees, both of them being of a fat and rich nature—an intention which would not have been carried out, had he used the word *zayith*, which signified merely olives, and had not the abstract meaning of fatness.

It will be observed that an overseer was appointed over both the olive trees and the sycamore trees, and, of course, over their fruit in the natural state: both were deemed alike worthy of preservation. Still, if the term *shemen* is to be here construed "oil." or even if it be restricted to olives, where are we to look for the advantages derived from the care of the sycamore figs while in their growing state? If the latter interpretation of "olives" is to prevail, then the overseer of the sycamore trees would appear to have watched over the growing fruits for no ultimate purpose as regards preservation, although they were certainly capable of preservation. A similar difficulty arises in the adoption of the sense of oil, for (at least as far as the author is aware) oil was not extracted either from the sycamore tree or from its fruit, though the latter was certainly of a very unctuous nature.

The importance of the sycamore trees in the low plains is evident from the mention of them elsewhere: see 1 Kings x 27, and 2 Chr. i 15, ix 27. The low plains were near Jericho, and sycamore trees abounded in the southern parts which bordered on Egypt, as also in Egypt itself. The evangelist Luke incidentally notices one near the entrance to Jericho, which Zaccheus climbed up, in order to get a sight of Jesus, as he passed by: Luke xix 4. An allusion is made in Psalm lxxviii 47, to the destruction of the sycamore trees, as well as the vines, among the plagues of Egypt. The prophet Amos, in vii 14, tells us he was a gatherer of sycamore fruit.*

HASSELQUIST says that the sycamore tree buds in March, and that the fruit ripens in June. These may be the proper and usual times, but NORDEN alleges that the fruit is always green, and (like the true fig tree) it bears fruit several times in the year, without observing any certain seasons. He had observed some sycamores

* Many of the most interesting passages in the Bible are connected with the fig tree and its fruit; and the reader will probably be surprised that the author has been so very sparing of his references to them. His reason is, that they are spoken of under another name, תְּאֵנָה *teeenah*,—the common fig. Whether that might not occasionally be used to denote the sycamore or Egyptian fig, must be left to the learned. Can Numbers xx 5. and Psalm cv 33, in the first of which the Israelites complain of Moses and Aaron, for bringing them out of Egypt into the desert, saying, "it is no place of seed, or of figs, or of vines," &c., be illustrated by Psalm lxxviii 47? Figs of one kind or other, were little less valuable than grapes, as a staple article of diet, and worth preservation.

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giving their fruit two months after others had ceased. He adds—"The fruit has the figure and smell of real figs, but is inferior to them in the taste, having a sweetness which is not pleasant to an European taste. Its colour is a yellow, inclining to an ochre, shadowed by a flesh colour. In the inside it resembles the common fig, excepting that it has a blackish colouring, with yellow spots. This sort of tree is pretty common in Egypt: the people of that country live to a considerable extent upon its fruit, and think themselves well regaled when they have a piece of bread, a couple of sycamore figs, and a pitcher of water. The fruit is not produced upon the young branches, but in clustered racemes upon the trunk and the old limbs. The clusters are sometimes so large that a man can scarcely grasp them."

NIEBUHR, in his Travels through Arabia, says—"Fruits are plentiful at Sana. Here are more than twenty different species of grapes, which, as they do not all ripen at the same time, continue to afford a delicious refreshment for several months. The Arabs also preserve grapes, by hanging them up in their cellars, and eat them almost through the whole year." See translation, by Robert Heron; Vol. 1, p. 406. And SWINBURNE, in his Travels, p. 167, says—"In Spain immense are the hoards of all species of dried fruits, such as figs, raisins, plums, &c. They have also the secret of preserving grapes sound and juicy from one season to another." Mr. EDWD. C. DELAVAN, about the beginning of 1839, was shown about 800 pounds of grapes, fresh and good, in the lofts of Sign. Antonio Peppini, a wine merchant, at Florence, which the proprietor had allotted for the private use of himself and family, until the next vintage.

The above notices, with others in a former page, will be sufficient to satisfy the reader as to the possibility of preserving grapes for a considerable period. In stating this, it is not wished to deny that wine was equally capable of preservation. Neither can it be doubted that, by excluding the influence of the atmosphere, damp, &c., with proper care, in a suitable place, oil might be preserved good for a century. Amid the buried ruins of Pompeii, in Italy, which was destroyed by an eruption of Mount Vesuvius, A. D. 79, there were found, in 1826, vases, with olives still swimming in oil, and notwithstanding their interment for nearly seventeen centuries and a half, the fruit retained its flavour, and the oil burnt well.

2 Samuel, xiii 28.—Now Absalom had commanded his servants, saying, Mark ye now when Amnon's heart is merry with yayin; and when I say unto you, smite Amnon, then kill him.

This is the seventh instance in the Bible, of wine-drinking, mentioned with any particular individual. And here it has the misfortune to be mixed up with a deliberate preconcerted fratricide —the murder of Amnon, at the command of his brother Absalem. What next!

> Affected friendship "gave and offer'd" wine,
> And made the victim drunk, that he might kill.
> Did Burke, Hare, Bishop, Williams, more than this?

THE VALUE OF GRAPES AS A COMMON ARTICLE OF DIET IN GRAPE COUNTRIES, AS WELL AS BREAD.

Psalm civ 15.—He causeth the grass to grow for the cattle, and herb for the service of man, that he may bring forth food [*lehhem*,

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bread] out of the earth; and yayin that maketh glad the heart of man, and oil to make his face to shine, and bread which strengtheneth man's heart.

In the Metrical Version of the Psalms, by Dr. Nicholas Brady and Mr. Nahum Tate, first published about 145 years ago, and generally known by the title of "The New Version,"—to distinguish it from the older one by Messrs. Sternhold and Hopkins—this text is thus paraphrased:—

> With cluster'd grapes he crowns the vine,
> To cheer man's heart, oppress'd with cares;
> Gives oil that makes his face to shine,
> And corn that wasted strength repairs.

It appears to us that this passage was intended to denote grapes and not wine. See what has been already said in the illustration to Genesis xiv 18.

The Psalmist is speaking of food, and oil is not mentioned at all. *Shemen* is here mentioned, not in the sense of "oil," but in its primitive meaning of "fatness." It has received that interpretation in Psalm cix 24.—"My knees are weak through fasting, and my flesh faileth of fatness:" and again, in Isaiah xvii 4.—"The fatness of his flesh shall wax lean."

The stress is laid upon bread, as strengthening, (that is, nourishing and giving strength to) man's heart; while grapes, as is well known in the vine-growing countries, would not only refresh him, and make him glad, but would get him into full flesh and plumpness. It might be translated, literally, (beginning at v. 14)—"That he may bring forth food out of the earth, and grapes that make glad the heart of man, to the making his face to shine with fatness (or plumpness,) and bread which strengtheneth man's heart."

In almost every civilized country bread constitutes a principal part of the food of the mass of the community, but in the eastern countries more particularly so. It is from this very reason that the Hebrew word here rendered "bread" is occasionally translated "food," as in verse 14. See, as instances of its use in this sense, Levit. iii 11, where it is used for the food of the offering; Psalm cxlvii 9, as food for beasts and the young ravens—a passage somewhat resembling our text; also Prov. xxx 25, for food laid up by the ants. Niebuhr says—"The principal nourishment of the oriental nations in general is fresh-baken bread, and that, therefore, they take especial care not to want for meal, when they are travelling in the Desert:" see Travels in Arabia, orig. edit., Tome 1, 188. Dr. SHAW, also, in his Travels, p. 130, observes—"The eastern nations are great eaters of bread, it being computed that three persons out of four live entirely upon it, or else upon such compositions as are made of barley or wheat flour."

In the native countries of the vine, grapes also, in either their moist or dried state, form a very substantial portion of diet. This is evident from the allusions in Scripture to eating or sucking the fruit of the vineyard. The effect of a grape diet upon invalids is often surprising. Consumptive persons have been ordered to Rudesheim, on the Rhine, when reduced almost to skeletons, with a diet prescribed of a small portion of bread and ripe grapes. In a few days the appetite has become healthy, and even keen, and in a few weeks they have regained their former flesh, and ultimately entirely recovered from the effects of the disease. Saccharine mat-

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ter, so powerful an element of nutrition, abounds in the grape, and to such a degree that, in foreign raisins (the dried grapes), it is often found in the crystallized state.

Much information on this subject, which our countrymen have little conception of, will be found in works published in the grape countries. The following is extracted from an *Encyclopedie, ou Dictionnaire Universel*, &c., arranged by M. de FELICE, and published at Yverdon, in France, about the year 1774: Tome xxxvi p. 73: title, Raisin, (the Grape.)

Les *raisins* frais sont un aliment très-sain, pourvû qu'on les mange dans un état de parfait maturité. Ils sont pourtant sujets à l'inconvénient de fournir un suc qui épaissit la salive, qui empâte la bouche & l'œsophage, & qui excite la soif par cette raison.

Les *raisins* qui donnent le meilleur vin sont précisement ceux qui ont êminemment cette qualité ou plutôt ce vice diététique. Mais il y a quelques especes de *raisin* dont le suc est très-aqueux, & qui en sont presque absolument exempts: ceux là n'excitent dans la bouche que le sentiment de fraîcheur, joint à une douceur agréable, & à un goût assez relevé quoique sans parfum proprement dit, ce qui les fait regarder avec raison, comme le plus excellent des fruits, sur-tout dans les pays chauds où les fruits très-aqueux sont aussi salutaires qu'agréables.

The author then points out some disagreeable effects which ordinarily arise from eating grapes not fully ripe, and then proceeds thus:

Les *raisins* mûrs au contraire, nonseulement sont très-salutaires, mais il est très-vraisemblable que l'opinion populaire qui les fait regarder comme une ressource assurée contre les restes des maladies d'été, & sur-tout contre les reliquats ordinaires des fievres intermittentes, savoir, la maigreur, la jaunisse, les obstructions naissantes, les petites toux seches, &c., que cette opinion, dis-je, n'est pas absolument dénuée de fondement. *Laissez-nous attraper les raisins*, disent communément dans les pays où ils sont trs-abondans, les convalescens dont nous venous de parler; ils se gorgent en effet de ce fruit lorsque la saison en est renue, & la plupart s'en trouvent très-bien. Au reste ce n'est pas par une action purement occulte qu'ils produisent cette merveille, ils entretiennent une liberté de ventre, & même une légere purgation continue, dont l'efficacité est observée contre les incommodités dont nous venous de parler.

For the information of those who may not possess a familiar acquaintance with the French language, the following translations are subjoined:—

"Fresh grapes are a very wholesome diet, provided they are eaten in a state of perfect ripeness. They are however liable to the inconvenience of supplying a juice which thickens the saliva, and makes the mouth and the œsophagus, (gullet) sticky, and by that means excites thirst. Those grapes which give the best wine are those which most eminently possess this quality, or rather this dietetic fault. But there are some species of grape whose juice is *tres-aqueux*, very watery, and which are nearly exempt from it; these grapes excite in the mouth only a sensation of coolness, with an agreeable sweetness and a pleasant sharp taste, without any perfume, properly speaking, which qualities cause them to

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be rightly regarded as the most excellent of fruits, especially in hot countries, where *très-aqueux*, very watery [or juicy] fruits are as wholesome as they are agreeable." * * * * * * * * *

"On the other hand, ripe grapes are not only very wholesome, but it is very probable that the popular opinion which causes them to be considered as an almost infallible remedy against complaints common at the latter end of summer, and especially against the ordinary effects proceeding from intermittent fevers, such as falling away of flesh, jaundice, incipient obstructions of the bowels, little dry coughs, &c.—this opinion, I say, is not absolutely destitute of foundation. *Only let us catch hold of the grapes!* is the common saying of those convalescent [recovering] persons of whom we have just spoken, in the countries where grapes are very abundant: they gorge themselves in fact with the fruit, when the season arrives, and the greater part of them become quite well. Moreover it is not by a purely occult action that they produce this wonderful effect, [for] they keep the bowels open and [keep up] even a constant gentle purgation, the efficacy of which against the complaints we have just spoken of has been noticed."

Canticles, i 2, with the five other texts of it in the Schedule.—This book throws more light than any other in the Bible, upon the qualities which were most prized by the Jews in their wines. It may be gathered, or inferred, from it, that fragrance of scent, a flavour of spices, the sweetness of honey, the softness of milk, and a taste of other fruits (as the juice of the pomegranate), were all acceptable. The best wine is expressly spoken of as such "that goeth down sweetly." How different from our modern vitiated taste, which approves of "fine rough-flavoured port," and sherry that goes down like fire. In chap. ii 13, "the vines [of Lebanon] with the tender grapes" are said to "have a good smell;" and from Hosea xiv 7, the grapes of Lebanon would appear to have had a perfumed scent, by which a *bouquet*, or perhaps a *seve*, might be communicated to the wine made from them.

Proverbs, iv 17.—The phrases, "bread of wickedness," and "wine of violence," probably have allusion to some historical fact, well known and understood by the Jews, though now obscure.

THE ANCIENT PRACTICE, AND OBJECT, OF MINGLING WINES.

Proverbs, ix 2. 5.—She [Wisdom] hath killed her beasts; she hath mingled her yayin; she hath also furnished her table; ***** come, eat of my bread, and drink of the yayin which I have mingled.

The ancient Jews mingled their wines with two different intents: 1st, with water, when too thick and sirupy, in order to make them pleasant, cooling, diluted drinks: 2nd, with drugs, to produce a stupifying and intoxicating effect. In these two passages the former mixture is meant.

Wisdom is inviting the simple and ignorant to her plain and simple repast; and, stating the kind of food she had provided, viz. animal food, bread, and a description of wine incapable of affecting their intellects, she bids them come and drink of the latter, and *eat abundantly* of her bread, for the *common* expression of "eating" is not here used.

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The first clause of verse 2 might be properly rendered—"She hath cooked her slain [or slaughtered] things:" thus not narrowing it down, as in our translation, to "beasts," which might perhaps be understood to include only beef, and not the flesh of sheep, lambs, kids, &c., to say nothing of poultry. Wisdom intended to show that she had provided a variety, and that it was all ready dressed. There is a still further propriety in her statement that her wine was already mingled, because, when time allowed, it was the practice to mingle *sobhe* (inspissated wine) several hours before hand, so as to be more intimately and thoroughly diluted.

The ancient Greeks and Romans were in the habit of mixing their wines with water. In fact it was a rare thing to find any one drinking wine unmixed: it was considered as disreputable and barbarous. Their authors, and especially the Greek ones, who have touched upon domestic manners, are full of allusions to the practice. It would seem they were more choice and fanciful respecting the water they mixed, that an English connoisseur is with regard to his wines. They used for the purpose hot water, tepid water, or cold water, according to the season. Sometimes they were so luxurious as to mix their wine with hot water, so as to secure perfect combination, and then cool it down with ice or snow. It Italy the habit was so universally diffused, that there was an establishment at Rome for the public sale of water for mixing with wine. It was called Thermopolium, and from the accounts left of it, was upon a large scale. The remains of several have been discovered amongst the ruins of Pompeii. Cold, warm, and tepid water was procurable at these establishments, as well as wine, and the inhabitants resorted there for the purpose of drinking, and also sent their servants for the water. The fact of the practice being interwoven with the daily habits of the Greeks, may be judged from the circumstance of the Greek term for a bowl or goblet—κρατηρ *krateer* (quasi κερατηρ *kerateer*), literally implying "a mingler," being derived from a verb signifying "to mingle." Each nation, as already shown, had its peculiar terms for inspissated wines which required mingling, as sapa, carœnum, siræum, and hepsema; each too had its peculiar term to denote wine not yet mingled, as the Greek ακρατον, *akraton*, the Latin merum.

Various accounts, opinions, and recommendations are given by different ancient writers as to the due proportion of water to be mixed with the wine. Not to confuse the reader by them, it may suffice to observe that it was regulated by a variety of circumstances, sometimes of mere local application, as the richness or poverty of the grape, or its medicinal effects, whether more or less laxative or styptic—sometimes by the season of the year, and the difference between new and old wine—sometimes by its mode of preparation, whether it were merely must, or were highly or only slightly inspissated—or sometimes by the age, the constitution, or the sex of the drinker. So various were the proportions, that while wine was occasionally drank mingled with only an equal quantity of water, old HOMER speaks of a much greater dilution—

> He, * * * * * tempering, as they quaff'd
> The brimming cup of luscious ruby wine,
> With twice ten parts of water mixed the draught,
> And from the vase breathed out a scent divine,
> A rich perfume. ODYSS. Book ix, verse 208.

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This was the celebrated Maronean or Mareotic wine which Pliny notices in his Natural History, Book xiv, chap. 4, as having been so highly commended by Homer; and after referring to the mixture mentioned by him with twenty waters, he declares that it had maintained its character as during the time of Mutianus, thrice Consul, each pint was mingled with eighty parts of water. He further tells us that it was of a black colour, high scented, and grew fat with age; and, from what he says, it would seem that part of its sweetness was given it by honey, mixed with it when it was prepared for keeping. In Book xiv, chap. 7, he classes it with the Thasian wine, which was also one of the most famous. Virgil, also, in his Georgics, Book ii, verse 91, and Columella, in Book iii, chap. 2, class the Mareotic and the Thasian together, as occupying the most noble station amongst wines.

It may be noticed that the Thasian wine was made at Thasos, an island on the coast of Thrace, where the Maronean wine was made. Hippocrates, one of the most eminent physicians of antiquity, and a successful practitioner during the celebrated pestilence at Athens, and who died at the advanced age of 99, about the year 361 B. C., is stated to have prescribed old Thasian wine in some cases of burning fevers; but very cautiously, for it was to be mixed with 25 times its bulk of water. Such a mixture or dilution, so immeasurably greater than is practised in Great Britain, with the strongest brandy, gin, or whisky, which are rarely diluted with more than about six waters, will no doubt have raised the curiosity of the reader to know some further particulars of this wine. We will therefore gratify him by extracting the actual receipt for making it, as laid down by Florentinus, one of the Geoponic authors. The original Greek may be found in the edition of the Γεωπονικα, *Geoponica*, by Niclas, Leipsic, 1781, Lib. viii, cap. 23, p. 541. Our translation is as follows: "When the grapes are ripe, we expose them to the sun for five days, placing them together in the clusters. On the sixth day, at noon, we take them up, while yet warm, and plunge them into [a mixture of] must and [Mediterranean] sea water, which has been boiled down to one half. We take them out again, and place them in the ληνον, *leenon*, the upper part of the wine-press, and after a day and a night have passed, we tread them, and put [the wine] into large vessels. When it has fermented, and cleared itself, we pour to it the twenty-fifth part of hepsema [inspissated wine], and after the vernal equinox we draw it off from the lees into moderate-sized vessels." The reader can form his own opinion as to the quantum of alcohol which such a wine could have contained, and whether popular taste did not dictate its mingling, rather than any necessity of extinguishing, with water, any alcoholic ardour.

We shall close this note with a detail of the ancient process of making γλυκυ, *gluku*, or passum, a sweet, or more properly luscious wine, in Bythinia, in western Asia. It is by Didymus, another of the Geoponic authors; and those who desire to consult the original will find it in the edition above referred to, Lib. vii c. 18, p. 503. "In Bythinia some persons thus make sweet wine. Thirty days before the vintage they twist the twigs which bear the clusters, and strip off the foliage, so that [the rays of] the sun, striking down, may dry up the moisture [sap], and make the wine sweet, just as we do by boiling. They twist the twigs for

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this reason, [viz.] that they may withdraw the clusters from the sap and nourishment of the vine, so that they may no longer receive any moisture [sap] from it. Some persons, after they have bared the bunches from the leaves, and the grapes begin to wrinkle, gather them together in the clusters, and expose them to the sun until they have all become *uvæ passæ* [raisins.*] Lastly, they take them up when the sun is at the hottest point, carry them to the upper press, and leave them there the rest of the day and the whole of the following night, and about day-light they tread them." The juice of grapes thus treated would, of course, resemble that of the grapes of Cyprus, which Dr. E. D. Clarke pronounced to be like a concentrated essence.

In the chapter which follows the description of the Thasian wine, above extracted, there are two receipts for making Coan wine, the basis of one being *sapa*, and of the other *defrutum*. The author is BERYTIUS, so called from his residence at Berytus, a maritime town of Phenicia, about forty miles north of Sidon, and therefore exceedingly near to Palestine.

In the New Testament only three instances occur in which wine is alleged to be introduced in the narrative as in actual use on a particular occasion. In the first, viz. at the crucifixion, it was mingled, by evil intent, with myrrh, or some other drug, but was rejected: see Mark xx 23. In the second, at the marriage at Cana, the presence of water is noticed in the water-pots of stone: see John ii 1—11. In the third, at the last supper, the individual who was commissioned to prepare the guest-chamber for it, is represented as being met, immediately before, carrying a pitcher of water: see Mark xiv 13, &c. Luke xxii 10, &c.

Proverbs, xx 1.—Yayin is a mocker, shechar is raging; and whosoever is deceived thereby is not wise.

This text has had the misfortune to be misconstrued in a way which those unacquainted with the temperance controversy would be at a loss to understand. The process by which learned wine-bibbers have contrived to misrepresent its tenor, is this:—They have first, of course, applied it to *yayin* and *shechar* brought to an intoxicating state by fermentation, or made so by the admixture of narcotic substances or opiates. They have next selected a number of passages in which wine appears to be spoken of in commendation, although, if they had referred to the Hebrew, they would have found that the word rendered "wine" in a great many of them never meant wine at all, but signified grapes. They then argue thus: "*here* is wine approved and sanctioned—and *there*, it is called 'a mocker;' it is identically the same thing, and, notwithstanding, it is a mocker. We will agree to say, it is only so when drank to excess:—drink it, then, moderately, [why do they not add, "let it mock you only moderately"?] and all will be well." The old serpent never used a more deceptive argument in his temptation of the mother of all living.

The Hebrew word here rendered "deceived," is in Isaiah xxviii 7, rendered "out of the way." Alas! how many priests and

* This would be a perfectly correct term in French, as it means grapes in general. The English word scarcely meets the idea of the thing described, the raisins of commerce, as sold in shops, being dried to a juiceless state.

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prophets in our own day, as well as Isaiah's, have gone "out of the way" that leadeth to eternal life, and all through drink!

Proverbs xxi 17.—He that loveth pleasure shall be a poor man: he that loveth yayin and shemen shall not be rich.

This text, if rightly interpreted of wine and oil, may be taken as a tacit allowance of the moderate use of *un*intoxicating wine, and a condemnation of sensuality.

Proverbs xxiii 20. 21.—Be not [*besobheey yayin*] amongst wine-bibbers; amongst riotous eaters of flesh. For [*sobhee*] the drunkard and the glutton shall come to poverty: and drowsiness shall clothe a man with rags.

In a wine country like Palestine, a general reproof to wine-bibbers would have reached every class. These verses seem to be restricted to the drinker of *sobhe*, under which they will be again noticed. The spirit of the passage equally condemns the ale and beer-bibber of Britain.

Proverbs xxiii 29—30.—Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? [Answer,] They that tarry long at the yayin, they that go to seek mesech [rendered mixed wine].

Pliny, in his Nat. Hist., Lib. xiv. cap. 22, mentions ulcers of the eyes as amongst the concomitants of drunkenness in his day. The expression of "they that tarry long at the wine," would intimate the reproof to be levelled against the drinker even of thin potations. The *mesech* is here presumed to intend drink mingled with drugs.

YAYIN AND SHECHAR UNFIT FOR ROYAL PERSONAGES.

Proverbs xxxi 4. 5.—It is not for kings, O Lemuel, it is not for kings to drink yayin, nor for princes shechar; lest they drink, and forget the law, and pervert the judgment of any of the afflicted.

This chapter comprises a series of lessons, composed of wise sayings, taught by the mother of King Lemuel to her son. Whether he was a real or fictitious personage does not appear, as the name occurs nowhere else in Scripture, and learned men have never yet been agreed, some thinking he was Solomon himself, others Hezekiah, and others some neighbouring prince. From chap. xxv 1. it would seem there were many of the Proverbs of Solomon collected and copied out by order of Hezekiah, King of Judah, about 150 years after the death of Solomon.

It is said that there was a temple at Thebes, in Upper Egypt, having inscribed upon it imprecations against the monarch who first introduced luxury or profusion into the country, and the words —"It is not for kings to drink wine." Probably Solomon was informed of this by the daughter of Pharaoh, the Egyptian king, whom he married. Herodotus also bears testimony that in Solomon's time, and for above two centuries afterwards, the Egyptian kings were not allowed to drink wine, although there does not appear to have been any such restriction upon the kings of Israel.

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The style of the Book of Proverbs abounds in antitheses and reduplications, or synonymous parallelisms; and the latter part of a sentence, which at first blush appears to relate to a subject matter different from that mentioned in the former part, is found, on examination, to be merely an explanation of it, with a variation of language. In this way, notwithstanding the apparent opposition of "princes" to "kings," and "shechar" to "yayin," it is not impossible that the precept is doubly allusive to precisely the same persons, the same object or article, and the same effects. And if the opinion be correct, that this was part of a mother's advice to a youthful prince, who was destined afterwards to ascend a paternal throne, the author would suggest the meaning of the passage to be as if it had stood thus—"It is not for kings, O Lemuel, it is not for kings, nor for princes, to drink yayin, nor shechar; lest they drink," &c. Unless some such construction is adopted, an inference necessarily arises, of implied permission to kings to drink shechar, and to princes to drink yayin.

Wine of any kind, conjoined with luxurious living, such as was used in kings' houses, was very likely to produce heat of body and irregularity of temper, unfavourable both to religious and moral conduct and the administration of justice.

A DARK SAYING.—CRITICAL OBSERVATIONS.—A COMMON HYPOTHESIS EXAMINED.—NEW SUGGESTION FOR ITS INTERPRETATION.

Proverbs xxxi 6. 7.—Give shechar unto him that is ready to perish, and yayin unto those that be of heavy hearts.

The author does not profess to understand this much-controverted passage. Possibly it contains allusions to historical facts or national customs, which, being known formerly, would have rendered it perfectly intelligible; but the knowledge of these facts and customs being now lost, the saying has consequently become obscure.

The important question of course is, as to the nature of the two liquors: were they intoxicating, or were they not? And the best way of clearing this up is by inquiring and ascertaining the occasions on which they were ordered to be given.

First, then, what was the precise application of the Hebrew *owbheydh*, here translated "ready to perish?" It is the same expression as occurs in Job xxxi 19.—"If I have seen any perish, [evidently meaning, ready to perish] for want of clothing, or any poor without covering; if his loins have not blessed me, and if he were not warmed with the fleece of my sheep," &c.; and also in Job xxix 13.—"The blessing of him that was ready to perish came upon me; and I caused the widow's heart to sing for joy." Besides the text now under comment, these are the only two in the Bible in which this particular part of the verb is met with, and in neither of these two does it appear to convey the idea of ultimate destruction, but rather of rescue from affliction or suffering of some kind.

Shechar might have been serviceable, in a physical sense, to revive a starving and perishing person, when the intrusion of solid food into the stomach might have overcome the expiring energies of nature. But even if it were so used, it does not necessarily follow that it must have been intoxicating, because an Englishman,

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in a similar case, would have administered a glass of neat brandy. It is unfair to set up our own practices as interpreters of the ideas of the Jews as to their own. When the young Egyptian, who had lain in the field three days and three nights, without food, was brought to Solomon's father, he gave him bread and dried figs and raisins to eat, and water to drink, and though that was certainly an extreme case, and they gave him no shechar, it is related that the man's spirit came again to him.

More light is also desired as to the occasion when the yayin was to be given. The Hebrew phrase *lemareey naphesh* is rendered in the margin of our Bibles, "bitter of soul," which is its literal meaning. It is the same form of expression which is applied, in 1 Sam. i 10, to pious Hannah, the teetotal mother of just Samuel—"She was in bitterness of soul, and prayed unto the Lord, and wept sore." Although Eli accused her of drunkenness, it was not so. She at least had not fled to wine, as a remedy for her "heavy heart." She was "not drunk with wine, but filled with the spirit." She sought the true remedy, which Solomon might more wisely have recommended: "she prayed unto the Lord, and wept sore." And the Lord heard and answered her prayer.

Passing over all other interpretations, the most common explanation of the first clause of verse 6 makes it allude to a practice amongst the Jews of giving stupifying liquors to malefactors condemned to death, when at the place of execution, with a merciful intent to mitigate their sense of bodily pain; and the custom is alleged to have originated in this text. The practice certainly did exist at a later period, but does this account of its origin appear natural? Proverbial sayings are generally the result of observation of things already in existence, and is it not much more probable that *this* referred to some practice existing at the time it was written, than that the saying gave birth to the custom? Besides, supposing it to have been an actual precept, would it not have been literally followed? and if it were literally followed, how can the illustration commonly adduced, of the wine mingled with myrrh offered to the Saviour, previous to his crucifixion, (see Mark xv 23.) be properly said to apply, because *that* was *yayin*, whereas our text speaks of *shechar*, the *yayin* being recommended (according to this construction) for a different occasion? The *yayin* used in the instance adduced was virtually a *mesech*, or mixed drink.

It is no uncommon thing in the Hebrew language to mingle the singular relative pronoun with plurals in the same sentence, when it is wished to denote action upon individuals as well as classes; and if the same principles of construction which are suggested as to verses 4 and 5, can be applied here, the sentiment would stand thus—"Give shechar, and wine, unto him [viz., each one] that is ready to perish—unto those that be of heavy heart; let him [viz., each one] drink, and forget his poverty, and remember his misery no more."

Picart, in his "Religious Ceremonies of all Nations," notices a custom amongst the Jews (for which they quote this text as an authority), of the relatives of a deceased person meeting after the funeral, and partaking of wine, shechar of course, as far as palm juice is concerned, not being easily accessible in Europe. Might not a similar custom have existed even before Solomon's time, and

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so be referred to in this text? Some of the ordinary incidents of a Jewish mourning are noticed in Jeremiah xvi 5—8, and amongst them "the cup of consolation."

Amos ii 8.—They drink the yayin [gnenooshiym] of the condemned in the house [elowheeyhem] of their God.

Assistance is desired to the elucidation of this passage. None of the different explanations which the author has seen are satisfactory to him. A critical examination might perhaps detect its meaning, unless it alludes to some historical fact known at that time, but since lost, from its not having been recorded in the Bible. The Hebrew word here rendered "God" is in the plural, and is sometimes applied to heathen idols, as in Psalm lxxxvi 8. xcvi 5., and what is translated "condemned" signifies—condemned to a mulct, or fine, and not to death.

Amos ii 12.—I [the Lord] raised up of your sons for prophets, and of your young men for Nazarites. * * * * But ye gave the Nazarites yayin to drink; and commanded the prophets, saying, prophesy not.

As the religious vow of the Nazarite was of divine ordination, the sinfulness of the attempt to seduce him from it, by giving him wine, and persuading him to drink, was very great, and is so treated. Still its criminality would probably be more thoroughly understood and admitted in any part of the world than in England, where the custom of offering wine, as a symbol of courtesy and mark of hospitality, is so deeply rooted, and where total abstainers even, in some parts, regard it as a vested and inalienable right.

The pictures drawn by Professor Edgar, of the habits of the clergy in the North of Ireland, at the commencement of the temperance reformation, and the sketches found in various writers, both in England and Scotland, about the reign of George II., and even later, seem to show that each country has experienced a period when the laity, by cherishing the love of liquor in our own Nazarites, had closed their mouths, so that they prophesied not against drunkenness and strong drink, as they ought.

Amos vi 6.—That drink yayin in bowls, and anoint themselves with the chief ointments; but they are not grieved for the affliction of Joseph.

This whole passage draws a picture of sensuality, but without any idea of drunkenness.

Joel i 5.—Awake, ye drunkards, and weep; and howl, all ye drinkers of yayin, because of the ausis [here rendered, new wine] for it is cut off from your mouth.

This is a passage of great beauty and force. The style of the prophet, as will be seen by the preceding verses and throughout this book, is redundant in parallelisms and climaxes, of which this is one. He is depicting a scene of utter and entire desolation produced by insignificant insect tribes. The palmer-worm had commenced the destruction, and was followed by the more terrible locust, and the canker-worm had succeeded, to devour any thing which that ravenous creature had left, and an innumerable army of caterpillars completed the spoil, each insect probably having its

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peculiar favourite amongst the vegetable creation. He then turns to man, and calls upon the drunkard to awake from his drunken lethargy, and shed his maudlin tears at the prospect of an utter scarcity of wine. And, to add to his grief, he calls upon the moderate drinkers of wine to join in the melancholy wail, by telling them that the *asis*, (for that is the Hebrew word here translated "new wine")—the fresh-pressed juice of the grape—the basis of all their wine—the spring and fountain of them all—is cut off from their mouth; as if the cup were already raised to their lips, and then snatched hastily away to tantalize them.

VINEYARDS PRODUCED OTHER FRUITS BESIDES THE GRAPE.—PECULIAR PHRASEOLOGY IN SPEAKING OF THE MODE OF USING THE LATTER.—ITS REASON.—AS TO OLIVE YARDS.

Amos ix 14.—And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant *cheramiym*—vineyards, *veshathoo eth yeynam* [rendered, and shall drink the wine thereof]: they shall also make gardens, and eat the fruit of them.

For the illustration of this text compare it with Deut. xxviii 39., and more particularly with Amos v. 11. and Zephan. i 13. See also Isaiah lxv 21. 22. Exod. xxii 5. Deut. xx 6. xxiii 24. Isaiah iii 14, Deut. vi 11.

The attentive reader of Scripture will have noticed that eating is always stated as the mode of consumption of the produce of gardens, but not always of that of vineyards. The reason was, that vineyards often contained other fruit trees besides the vine, as is the case in Italy at the present day, where the vine and the fig tree are often planted alternately, the latter serving as a natural support to the former, while between the rows corn is often sown, or, where there is not sufficient space left for it, beans, peas, tares, or lupines are very commonly sown instead. And therefore it was that when the consumption of the produce of the vineyard was spoken of in general terms, it was coupled with eating, but when it was wished to speak of the consumption of the noblest or chiefest portion of its produce, the grape, exclusively, although it might still be optional to speak of eating, it was thought more appropriate sometimes to use the term "sucking," in lieu of it.

The very general nature of the Hebrew *cherem*, (pron. *kerem*)—"a vineyard," or "a fertile spot," will be apparent from the name for an olive-yard or olive-ground being formed from it, as a quasi compound, by appending to it the word *zayith*, "olive tree:" see Judges xv 5. Olive trees were generally planted in enclosures, by themselves, and, except in a passage like this in Judges, where it was wished to point it out emphatically, the bare mention of olive trees conveyed the idea of the place in which they were grown, without any fear of mistake. In all other passages in which olive-yards appear in our translation, as in Ex. xxiii 11. Josh. xxiv 13. 1 Sam. viii 14. 2 Kings v 26. Nehem. v 11. ix 25., the rendering of "olive trees" would have been literally correct and equally effective. The Mount of Olives, near Jerusalem, which David ascended, weeping and barefoot, above 1000 years before Christ, and which became noticed for its olive trees, if we may judge from the derivation of the name, (see 2 Samuel xv 30.) is still famous for its olive-yard of trees so ancient that some travellers have been

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almost inclined to pronounce that they might be the very same which grew there when the Saviour and his disciples raised the hymn of praise, and when He, who spake as never man spake, taught, and watched, and prayed, and wept, and agonized there.

Isaiah v. 11. 12. 22.—Woe unto them that rise up early in the morning, that they may follow shechar; that continue until night till yayin inflame them! And the harp, and the viol, the tabret, and the pipe, and yayin, are in their feasts: but they regard not the work of the Lord, neither consider the operation of his hands. * * * * * Woe unto them that are mighty to drink yayin, and men of strength to mingle shechar.

These verses and the preceding depict a state of heartless indifference on the part of the grandees of that day, mingled with sensuality which did not stop short of intoxication, for such it is presumed must be the sense attached to the inflammation by wine here spoken of. Still it would appear that the drink used, whether wine or shechar, was by no means of a very potent description, else how could persons have risen up early in the morning to follow shechar, and continued tippling all day, and only at nightfall have been sensible of the heat of wine? Those who were mighty to drink wine, and men of strength to mingle shechar to make it intoxicating, might not necessarily be great drunkards, in the modern sense of the term, although capable of carrying off, without external symptoms of intoxication, a considerable portion of drugged wine and sweet drink.

Micah ii. 11.—If a man walking in the spirit of falsehood do lie, saying, I will prophesy unto thee of yayin and of shechar; he shall even be the prophet of this people.

This verse indicates a most deplorably corrupt state, which one would willingly believe did not prevail amongst the whole of the Jewish people. It was the natural result of the corruption of the priests by the great men, as noticed in Amos ii. 12. reacting upon the people.

Isaiah xxviii. 1. 7.—Woe to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is as a fading flower, which are on the head of the fat valleys of them that are overcome with yayin. * * * * * But they have also erred through yayin, and through shechar are out of the way; the priest and the prophet have erred through shechar, they are swallowed up of yayin, they are out of the way through shechar; they err in vision, they stumble in judgment.

A melancholy confirmation of the deplorable state of things which the passages of Amos and Micah, already noticed, showed was approaching. But it would seem to have been confined to the tribe of Ephraim: perhaps it might have pervaded, more or less, the kingdom of Judah; while that of Israel, which did not so much abound in the vine, might have been comparatively free from this particular sin. Like priest, like people.

Isaiah xvi. 10.—And gladness is taken away and joy out of the plentiful field; and in the vineyards there shall be no singing, neither shall there be shouting: the treaders shall tread out no

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yayin in their yekabhim [vats, but rendered presses]; I have made their vintage shouting to cease.

The word *yayin* seems here to have meant grapes. See, also, Jeremiah xlviii. 33., and note.

Hosea vii. 5.—In the day of our king the princes have made him sick with bottles of yayin: he stretched out his hand with scorners.

This passage shows either that there was no injunction laid upon the kings and princes of Judah against the drinking of wine and shechar, as some have fancied they discovered in the often-quoted passage of Proverbs xxxi. 4—7., or else that it was utterly disregarded in Hosea's day. The princes appear to have been, like persons of elevated rank at the present day, attached to that system of hospitality which requires the offering of wine at entertainments. The wine is stated to have made the monarch sick. Whether it was a sweet, luscious one, capable only of producing such an effect, or whether vomiting is mentioned as the most disgraceful symptom of intoxication, must be left to the reader to decide.

Hosea xiv. 7. (Heb. 8.)—The scent thereof shall be as the yayin of Lebanon.

It is not denied that the wine of Lebanon might have had a pleasant scent, but as the grapes certainly had (see Canticles ii. 13) and would as certainly have had it much more powerful, is it not probable that grapes were intended rather than wine? The three other comparisons in this and the preceding verses are all to natural things, and not to artificial. Consider the whole from verse 5, where dew is mentioned.

Micah vi. 15.—See the note to this text in the illustrations of TIROSH.

Isaiah xxiv. 9—11.—They shall not drink yayin with a song; shechar [sweet drink, but rendered, as usual, strong drink] shall be bitter to them that drink it. The city of confusion is broken down; every house is shut up, that no man may come in. There is a crying for yayin in the streets; all joy is darkened, the mirth of the land is gone.

These and the accompanying verses speak of a deprivation of various rational enjoyments as a punishment for national transgression. Taking shechar in its proper sense of a sweet drink, the reader will not fail to have noticed the striking contrast between its natural state and its deteriorated and bitter or sour state. In verse 11, it is worthy of consideration whether grapes were not intended rather than wine.

Isaiah xxii. 13.—And, behold, joy and gladness, slaying oxen and killing sheep, eating flesh and drinking yayin; let us eat and drink, for to-morrow we shall die.

Another picture of thoughtless indulgence in sensuality during a period of extreme danger—condemned of course, though not appearing to be intimated as extending to drunkenness.

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IDEAS OF THE ANCIENT JEWS RESPECTING DRUNKENNESS.—CHRISTIAN LAXITY A BAD INTERPRETER.

Isaiah xxix. 9.—Stay yourselves and wonder; cry ye out, and cry: they are drunken, but not with yayin; they stagger, but not with shechar.

This passage clearly shows that the Jews did not confine the term drunkenness to intoxication by wine or shechar, or, as we are accustomed to do, to a state in which the brain is affected by alcoholic or drugged liquors.

The whole tenour of the Bible shows that the standard of both religious and moral practice amongst the ancient Jews was stricter and more elevated than it is amongst the three most influential nations of christendom. Drunkenness, especially, was a vice which they abhorred, even in the most remote approaches to it; and, as a natural consequence, the term drunkenness was applied by them to a condition which we have not the very slightest idea of ranking under it, or attaching the slightest criminality to. Thus, the bare drinking of more than was seemly or convenient of any liquor, whether intoxicating or not, the saturating or drenching ones-self with drink of any description, was stigmatized with the opprobrium of drunkenness. A person who drank after thirst was allayed, was considered a drunkard. See Deut. xxix. 19.

In the 7th chapter of Judges, a notable instance is recorded of disapprobation of excess even in water-drinking. Gideon had gathered a large army to fight against the Midianites, and having been told by the Almighty that it was too numerous, it had been diminished from 22,000 to 10,000 men; but these being still too many to put it beyond a doubt, in case of victory, that the Lord was fighting for them, he was directed to bring them down to the water and try them there. The trial ended in the rejection of all who leaned down on their stomachs and lapped the water like a dog, or who bowed down upon their knees to drink; while the small number of 300 only was retained, who lapped temperately, by scooping up the water with their hands and so conveying it to their mouths—an excellent test of sober and orderly habits, and willingness and capability to endure, without repining, the privations and hardships of a military life.

Repletion, in fact, was tantamount to drunkenness, and it did not matter what was the liquid. In Deut. xxxii. 42. the arrows of the Lord, and in Isaiah xxxiv. 9. the sword of the Lord is represented, in a metaphorical sense, as drunken with blood; and in verse 7 of the same chapter, the land itself as drunken with blood; and often, when a punishment is foretold by the prophet, drunkenness is fixed upon as a part of it, as if with a knowledge of the horror and disgust entertained of such a state. Thus, Ezekiel, xxxix. 19. says—"Ye shall eat fat till ye be full, and drink blood till ye be drunken." And Jeremiah, xxv. 17. represents himself as taking the cup of the Lord's fury unto all the nations to whom the Lord had sent him, with directions to say unto them—"Drink ye, and be drunken, and spue, and fall," &c.; and if they refused to drink thereof, he was to force it upon them, saying, "Ye shall certainly drink"—for Jehovah had declared—"they *shall* drink, and be moved, and be mad." Gluttony, also, was classed with drunkenness, as appears from Deut. xxi. 18—20. and Prov. xxiii. 20. 21. They seemed to have entertained the opinion of PUBLIUS

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Syrus, the Roman author—"Quom Deus volt perdere, prius dementat"—"Whom God wisheth to destroy (or send to perdition), he first unsenseth;" and that drunkenness was of all means the most likely to bring it about.

Christian readers of the Bible! In perusing its pages you have been too apt to form an opinion of the ancient Jews as a people like yourselves—as a people addicted to drunkenness and every species of debauchery to an extent and degree as great as the inhabitants of Britain, and France, and the United States of America. You have established that position in your minds, and then have foolishly taken a warrant to indulge in similar vices, presuming that what was (according to your notions) tolerated under the immediate, and visible, and miracle-sustained government of the Almighty, would be unlikely to be severely visited now. May the above few remarks, which might be amplified and illustrated at great length, convince some few at least of the very egregious fallacy into which they have fallen!

THE CUP OF THE MINGLED WINE OF THE WRATH OF GOD.

Psalm lxxv. 8. (9.)—For in the hand of the Lord there is a cup, and the [yayin] wine hhamar [rendered, "is red"]; it is full of [mesech] mixture; and he poureth out of the same; but [shemareyha] the dregs thereof all the wicked of the earth [yimtzoo] shall wring them out, and yishtoo [rendered, "drink them"].

This verse has puzzled many temperance writers, in consequence of its being represented as containing no less than four of the terms which our Bible translators have variously rendered "wine." The difficulty has arisen chiefly from their preconceived notions as to them, that they were each a specific one, and so heterogeneous as to be incapable of connexion with each other in any way. It will, however, vanish upon reference to the explanation given to those terms in the scheme at the commencement of this treatise.

Let *yayin* be taken as a general term for wine—then *hhamar* denotes some particular quality in it, as redness, thickness, or muddiness—*mesech* explains how it has become so, namely, by being mixed with intoxicating drugs or some other nauseous things—and the *shemareey* (only another form of the word *shemarim*) are the dregs themselves resulting from the mixture. The text might be paraphrased thus—"In the hand of the Lord there is a cup, and the *yayin* [wine] therein *hhamar* [is thick and turbid], it is full of *mesech* [mixture—that is, drugs mixed with it, and causing its thick and turbid appearance], and he [the Lord] poureth out of the same [that is, from one cup into another, in order to mix it, and afterwards to separate the liquid part from the sediment]; as for *shemareyha* [the dregs thereof], all the wicked of the earth shall wring and *suck* them out."

It does not appear that any idea is intended to be conveyed of what we are accustomed to call drunkenness, but rather of something of a very revolting and abhorrent nature, in the shape of a mixed drink. Some illustration may perhaps be gathered from passages of similar tenour. See, especially, Isaiah li. 17. which speaks of the cup of trembling; and Ezekiel xxiii. 32—34. which mentions the cup of astonishment and desolation.

The verbs *matzah*, "to wring," and *shathah*, "to drink or suck," which are used by Asaph in the psalm, are also employed by

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Isaiah and Ezekiel in those texts. The latter seems to apply to the sucking of the more liquid part of the sediment, which, on the cup being lifted in the attitude of drinking, would flow towards the brim; while the former (a word applicable to the wringing off the head of a bird, see Lev. i. 15., v. 8. (Heb. 9.), or the wringing of the dew out of a wet fleece, see Judges vi. 38.), supposes the necessity of the application of greater pressure of the lips, or other force, as if to the more solid portion of the dregs. Instances of the use of words in senses much wider apart than drinking and sucking, are found in various languages. Dr. ADAM CLARKE, in his dissertation on the use and abuse of tobacco, remarks that "So inseparable an attendant is drinking on smoking, that in some places the same word expresses both: thus *peend*, in the Bengalee language, signifies to drink and to smoke."

Isaiah li. 21.—See note antea to Isaiah xxix. 9.

Isaiah lv. 1.—Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye buy, and eat; yea, come, buy yayin and milk without money, and without price.

Is not yayin here to be understood rather of "grapes," or "bunches of grapes?" The invitation is to the thirsty to come and *drink* of the waters. Then follows an invitation to buy and eat, but nothing is mentioned except *yayin* and milk, and as milk is a liquid, unless *yayin* is rendered as a solid, the antithesis is defective, as not pointing out any thing to be *eaten*. This argument applies equally whether the passage is to be understood in a literal or metaphorical sense. Verse 2 further confirms the idea.

Zephaniah i. 13.—This verse is almost the antithesis of Amos ix. 14., the note to which see antea.

Jer. xxxv. 2—14.—This chapter relates to the temptation of the Rechabites, and their refusal to drink wine. They were equally strict with the Nazarites and Essenes in abstinence from all the produce of the vine, and would not even possess or rent a vineyard.

It is as wrong to adduce this passage in justification of the offering of liquors to others, as of the drinking system.

This is the 8th instance in which the use of wine is mentioned in the Bible in conjunction with particular persons, and here they reject it, although pressed on them by a prophet, and were commended by the Almighty for their adherence to their rules in this respect.

Jeremiah xxv. 15.—Thus saith the Lord God of Israel unto me, Take the *cous hayyayin*, wine cup of this fury, at my hand, and cause all the nations to whom I send thee to drink it; and they shall drink, and be moved, and be mad, because of the sword that I will send among them.

This has already been noticed in the note to Isaiah xxix. 9.

Daniel i. 5. 8. 16.—These verses relate to the refusal of the prophet Daniel and his three companions, while yet young men, to drink the daily ration of wine allotted to them by direction of King Nebuchadnezzar. But his objection seems to have applied

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also to the daily ration of solid food. What was the source of the objection does not appear. Perhaps it was to show that himself and his three companions, living on vegetable diet and water, and thriving better on it than the other children did upon the king's allowance, were under the peculiar protection of the Almighty, as in fact they did convince that monarch's successor on after occasions.

This may be said to be the 9th instance in which the use of wine is mentioned in the Bible in conjunction with any particular person, and here it is altogether rejected for water, which in verse 12 Daniel is represented as having asked for.

Jeremiah xlviii. 33.—And joy and gladness is taken from the plentiful field, and from the land of Moab, and I have caused yayin [rendered wine] to fail *miykabhiym* [rendered "from the wine presses"]; none shall tread with shouting: their shouting shall be no shouting.

This passage is nearly the same with Isaiah xvi. 10., and the word yayin, for the same reason, is to be interpreted "grapes," instead of "wine." Compare this and the four preceding verses with Isaiah xvi. 6—10. The Hebrew expression here rendered "to fail," might properly be rendered "to deceive in," the grapes appearing abundant and promising much, but from being shrivelled, wiltered, or some other cause, producing little juice. The word *yekebhiym*, rendered "wine presses," means vats.

Lament. ii. 12.—The children and the sucklings swoon in the streets of the city. They say to their mothers, Where is dagan and yayin [rendered "corn and wine"]?

This is the only instance in the Bible of *dagan* being mentioned in connexion with yayin. It will be observed that it is a phrase put into the mouths of little children, who might not use perfectly correct language. If they intended to say *dagan* and *tirosh*, they must have intended *yayin* to signify grapes.

SUGGESTIONS AS TO WHAT WAS HERE INTENDED BY SHEMEN.—THE ANCIENT METHOD OF PRESERVING GRAPES AND OTHER FRUITS.—VARIOUS USES OF VESSELS IN SCRIPTURE.—CRITICAL EXAMINATION OF THE TEXT INTERSPERSED.

Jeremiah xl. 10. 12.—As for me behold I will dwell at Mizpah, to serve the Chaldeans, which will come unto us: but ye, gather ye yayin [rendered "wine"] *vekayitz*, and summer fruits, *veshemen* [rendered "and oil"], and put them *bicheleeychem*, in your vessels, and dwell in your cities that ye have taken. * * * * * Even all the Jews returned out of all places whither they were driven, and came to the land of Judah, to Gedaliah, unto Mizpah, and gathered yayin *vekayitz* [and summer fruits] very much.

These verses have been already noticed in the illustration to Genesis xiv. 18., and it is not necessary to travel over the same ground again with respect to the word yayin.

With regard to *shemen*, as it is also coupled with gathering, it will probably be suggested whether it did not mean the olives themselves, rather than oil. Such an interpretation would be no anomaly, as an analogous one seems to have existed in the Latin language, in the word olea, the olive tree, which was occasionally used to signify both the fruit and its artificial produce of oil. For

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instances, see Varro de Re Rust., Lib. 1. c. 24. Plin. Nat. Hist., Lib. xvii. c. 24. Cato de Re Rust. c. 144. and 146. But

The primary meaning of *shemen* was fatness, and it is conceived that here it must have been used as a general term for fruits of a fat and unctuous nature. Something of this kind was probably intended by the patriarch Isaac, when, in his blessing upon his son Jacob, he prophetically promised him "the fatness of the earth," literally "the exceedingly fat things of the earth:" see Genesis xxvii. 28. where it is classed with dagan and tirosh, and is therefore taken to have had a more definite meaning than mere fertility. The same word occurs again in verse 39, in the blessing upon Esau, and also in Nehem. viii. 10. It might have probably comprised olives, almonds, pistachio, and other oily nuts, some kinds of figs, &c.

Palestine was remarkably rich in fruits, several trees being in constant bearing during more than half the year, and different species of the same fruit occasionally being found hanging during nearly three-fourths of the year, and it is not to be wondered at that, amidst such a profusion, general terms should have been invented to designate different fruits, possessing all of them some particular quality— as of unctuosity. Of figs, for instance, the Bible alludes distinctly to several sorts. Amos vii. 14. speaks of the sycamore figs, or, as some call them, the wild figs, evidently valuable, because the prophet tells us that his own occupation lay in gathering them. Nahum, iii. 12., alludes to an early species where he says—"like fig trees with the first-ripe figs;" while Hosea, ix. 10., alludes to the same with an inference that the tree was accustomed to bear a second crop, in his simile—"as the first-ripe in the fig tree at her first time." Jeremiah also (see chapter xxiv. verses 1—3.) notices two sorts which were showed him in a vision, offered in the temple of the Lord. He says—"one basket had very good figs, even like the figs that are first ripe; and the other basket had very naughty figs, which could not be eaten, they were so bad;" and in chapter xxix 17., he refers to "vile figs that cannot be eaten, they are so evil." Dr. Shaw, in his Travels, speaks of three sorts of figs, the first of which he calls the "*boccore*" (the excellent ones referred to by Jeremiah), which come to maturity towards the middle or latter end of June; the second, the "*kermez*," or summer fig, which ripens seldom before August; and the third, which he calls the "winter fig." This latter is usually a much longer shape and darker complexion than the kermez, hanging and ripening upon the tree even after the leaves are shed, and, provided the winter proves temperate, is gathered as a delicious morsel in the spring. See Shaw's Travels, folio edit., p. 370. It might have been either this last, or some early species of the early sort, which the Saviour expected to have found on the fig tree, near the time of the Passover: see Matth. xxi. 19., Mark xi. 13. Pliny, in his Nat. Hist., Lib. xiii. cap. 8., mentions a species in Crete which budded and bore fruit four times in the year; and in Lib. xviii. cap. 18., amongst 29 kinds of figs (which he classes under the pomum, or apple genus), he speaks of the chelydonian, which ripened very late in the winter, besides early ones which bore twice, both a black one and a white one ripening at the same time as the harvest and the vintage, while a third bore thrice in the year.

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Now, it will be observed that in verse 10 the Jews were directed to go and gather yayin and *kayits* (summer fruits), and shemen; and yet verse 12 states that they returned bringing with them great abundance of the two former, but none of shemen. It is presumed that the reason was that they found none, it being either past the time at which they could be gathered, or else too early.

Some persons may perhaps be inclined to raise an inference in favour of the interpretation of yayin and shemen as liquids, from the direction to put them in vessels, on the assumption that the word vessel meant something exclusively adapted to liquors. This, however, was not the case. However strange it may appear to us to put up fruits for keeping in vessels, it was a common practice amongst the ancients. There are notices of this practice in a variety of Greek and Roman authors. PLINY, in his Nat. History, Lib. xiv. cap. 3., speaks of the ambrosiaca duracina, sine ullis vasis in vite servabilis, tanta est contra frigora, æstus, tempestatesque firmitas: "the ambrosiaca duracina [that is, hard-fleshed] capable of being preserved on the vine without any vessels, so great was its durability to withstand frosts, heat, and changes of weather." In Lib. xiv. cap. 2., he says—et pretiæ dua genera magnitudine acini discernuntur quibus materies plurima, uvaque* ollis utilissima: "and there were also two kinds of pretia distinguished for the magnitude of the grape, the which make much wood, and bear a grape* very useful for the ollæ [pots]." In the same chapter he notices the Veniculam as ollis aptissimam: "very well adapted for the ollæ," and in chap. i. of the same book he says—Durant aliæ per hiemem, pensili concameratæ nodo; aliæ in sua tantum continentur anima ollis fictilibus et insuper doliis inclusæ: "some are kept throughout the winter deposited in lofts, where they dangle from knotted ropes; others also are kept * * * * * shut up in earthen pots, and moreover in dolia [casks]." Florentinus, in the Geoponica, Lib. v, c. 52, p. 541, describes the most approved plan of preserving dried raisins, by putting them in vessels, strewing dried vine-leaves at the bottom, and covering the top with leaves, and a cover over that. Columella, in Lib. xii, c. 43, (which is devoted entirely to the different modes of preserving grapes), recommends the ends of the stalks of the bunches to be dipped in boiling pitch, and then to lay them upon some very dry sifted chaff in a tub, with another tub put over them. Another of his plans was, to throw an amphora of defrutum into a dolium (hogshead), lay some sticks across each other, so that the defrutum might not touch what was put in, then range new earthen dishes in it, and the grapes in them, putting a cover over, and so laying a second and third stage or layer of dishes and grapes, until the whole was full, and then a lid well-pitched was to be moistened with defrutum, and put on, and the whole covered with ashes. He also speaks of vasa fictilia, "earthen vessels," made to hold single bunches of grapes, which had four handles, and were tied to the vines, and left to hang therefrom. Varro, in Lib. i, c. 58, quoting from Cato, says—Cato ait uvam amineam minusculam, et majorem, et apiciam in ollis commodissime condi: "Cato says that the very small Aminæan grape, and the larger, and the Apician are very conveniently put down in pots;" while Cato himself, in his Coun-

* *Uva*, though translated "grape," here and elsewhere, meant literally a bunch of grapes.

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sels to a Farmer's Wife, in cap. cxliii (cxliv), says—Pira arida, sorba, ficos, uvas passas, sorba in sapa, et pira, et uvas in doliis, et mala struthea. Uvas in vinaceis, et in urceis, in terra obrutas. Et nuces Prenestinas recentes in urceo in terra obrutas habeat. Mala scantiana in doliis, et alia quæ condi solent: "Let her have dried pears, sorbs, and figs, raisins, sorbs preserved in sapa, and grapes, and Struthean apples in casks. Let her have grapes in [vessels stopped with moist] husks, and in pitchers buried in the earth: also let her have fresh Prenestine nuts in a pitcher buried in the earth: also Scantian apples in casks, and other things such as are usually preserved." Nay, so very general was the practice of preserving fruits, that in the ruins of Herculaneum, which was destroyed by an earthquake in the first century, there were lately discovered olives, swimming in oil, of a sort so inferior that no modern Italian would think them worth the trouble of putting by.

However, it will be more satisfactory to make Scripture its own interpreter, and therefore the meaning of the word כְּלִי (pronounced *keliy*), of which the plural is here used for vessels, should be ascertained. On examination it will be found to have had a very extensive meaning, comprising vessels of various descriptions: see Kings iv 3. 6. Isa. xxii 24. In connexion with solids it will be found applied in 1 Sam. ix 7. to repositories for bread; in Isaiah xviii 2, an ark of bulrushes on the waters; and in Ezek. iv 9. to a kneading-trough; while in Gen. xliii 11. Jacob, in sending his sons the second time into Egypt, to buy food, directs them not to go empty-handed to the governor, saying, "Take of the best fruits in the land in your vessels, and carry down the man a present, a little balm, and a little honey, spices, and myrrh, nuts and almonds." The permission in Deut. xxiii 24. (Heb. 25.) approaches remarkably near to the text under comment, "When thou comest into thy neighbour's vineyard, then thou mayest eat grapes thy fill at thine own pleasure; but thou shalt not put any in thy vessel." The reader will thus see that no argument can be drawn merely from the name of the intended repository in favour of the interpretation, "wine" and "oil."

It will be borne in mind that the word "gather" overrides both the yayin, the kayitz, and the shemen, as well as the direction to put them into vessels; and, moreover, the kayitz, which occupies, singularly enough, the intermediate place, has never any where in the Bible been translated as any article of a liquid nature.

The value and importance of fruits, as an article of sustenance, amongst the ancient Jews, have been frequently noticed. They seem to have been valued by the rich as well as by the poor, for the bride in Canticles vii 13. (Heb. 14.) says, "At our gates are all manner of pleasant fruits, new and old, which I have laid up for thee, O my beloved." No passage, however, will better illustrate the practice of storing up fruits than Lev. xxv, which speaks of the year of jubilee, the seventh year, wherein the field was not to be sown, nor the vineyard pruned, nor the fruit gathered, but they were to subsist on the old store for above two years. "The land shall yield her fruit, and ye shall eat your fill, and dwell therein in safety. And if ye shall say, what shall we eat the seventh year? behold we shall not sow, nor gather in our increase: then I will command my blessing upon you in the sixth year, and it

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shall bring forth fruit for three years. And ye shall sow the eighth year, and eat yet of old fruit unfil the ninth year; until her fruits come in ye shall eat of the old store:" see Lev. xxv 19—22.

Ezekiel xxvii. 18.—Damascus was thy merchant in the multitude of the wares of thy making, for the multitude of all riches: in the yayin of Helbon and white wool.

The wine of Helbon is fully noticed in the earlier part of this treatise.

Ezekiel xliv. 21.—Neither shall any priest drink yayin when they enter into the inner court.

This has been already noticed in the notes to Hosea iv. 11. and Levit. x. 9. The last 16 verses contain a short summary of the duties of the priests, and the things they were to abstain from, and what they were to receive from the people, which it will be worth while to compare with the corresponding passages in Nehemiah and the Levitical Law.

Zechariah ix. 15., and x. 7.—The Lord of Hosts shall defend them, and they shall devour, and subdue with sling-stones; and they shall drink, and make a noise as through yayin; and they shall be filled like bowls, and as the corners of the altar. * * * * And they of Ephraim shall be like a mighty man, and their heart shall rejoice as through yayin; yea, their children shall see it and be glad: their heart shall rejoice in the Lord.

Wine is not stated here to be the cause of rejoicing. The gladness was to *resemble* that produced by wine. Some texts have already been adduced in former notes, showing what things were formerly held capable of producing cheerfulness amongst a people who did not accustom themselves, like the British nation, to artificial stimulants. If they are not sufficient, perhaps the reader will be satisfied with Nehem. viii 4—12. and Judges ix 27., which he will do well to refer to.

XXVIII. RESULTS OF EXAMINATION.

The result of the examination of the passages in which the term *yayin* occurs leads the author to conclude that, like the Latin *vinum*, it occasionally signified the very bunches of grapes from which wine was made; but the period when they acquired such meaning, and the period when they lost it, are involved in equal uncertainty.

Languages, like the nations which speak them, have their rise and fall, now mounting to perfection, and then sinking into corruption. A word which in one part of a country of considerable extent may experience much change in signification, or become entirely obsolete, may in other parts of the same country retain its original meaning perfectly unimpaired. Thus it seems to have happened to the Latin *temetum*, which, according to Pliny, was, several centuries before, used in lieu of *vinum*. He expressly mentions this in his Natural History, Lib. xiv, cap. 13, where he speaks of one Egnatius Mecenius, in the time of Romulus, killing his wife for drinking vinum (wine) out of the cask, and of another female who was starved to death by her relatives, for having broken open a casket in which the keys of her husband's

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wine-cellar were kept; and he goes on to say, it was the practice of relations to kiss the women in order to discover an temetum olerent; i. e., "whether they smelt of temetum [wine]," for, says he, hoc tum nomen vino erat; "that was then the name for vinum [wine]." AULUS GELLIUS, the grammarian, who flourished about the beginning of the second century, and more than half a century later than Pliny, says, in Book x, chap. 23.—Vinum prisca lingua temetum appellabant: "they called vinum in the ancient language of Italy, temetum." And yet, notwithstanding these two testimonies of obsoleteness, temetum was actually used by the poet Horace, one of the most elegant writers of Rome, in Book ii, Epist. 2, line 163, within about half a century before Pliny wrote; and Juvenal also uses it in Sat. xv, line 25, although he was contemporary with Aulus Gellius. It adds not a little to the singularity of the matter that while Pliny actually derives from temetum the word temulentia, "drunkenness," both Horace and Juvenal employ it in such a manner as evidently to show that, in their days at least, the liquor it betokened was perfectly consistent with the strictest sobriety. The word temetum had clearly undergone a gradual change of meaning, and as it came to be superseded by the word vinum, the latter term, in proportion as it obtained more fully the signification of a liquid, probably lost its meaning as a solid, and ultimately ceased to denote bunches of grapes, that signification being relinquished to the word *uva*. It is not unlikely that if the Latin had continued a spoken language for a few centuries later, the word vinum itself would in turn have become obsolete, and have been succeeded by uva, which would also in its turn have lost its meaning of grape, for it had already, in the Augustan age, begun to be used for wine, and its adjective, uvidus, was already on the high road to the application of "drunken," at least by the poets: see Horace, Book iv, Ode 5, verse 39. And why may not the Hebrew *yayin* have undergone a similar change? It might be certainly by a much slower process, as the interval between the ages of Romulus and Pliny was only about 750 years, while there elapsed between the time of Moses and Nehemiah from 1050 to 1100 years, or taking the book of Job, (which mentions yayin) to have been written by that patriarch, a period of about 1700 years, a difference still accounted for, without much difficulty, by the greater permanence of Eastern institutions, manners, habits, language, &c., of which the Scriptures are sufficient witness.

As a general observation, it may be stated that in none of the passages in which yayin may be interpreted as bunches of grapes, is it noticed with any marks of disapprobation.

In considering yayin as a liquid, and taking it to be a word of primitive formation, it must be admitted that at its formation it must have had a meaning restricted to one particular species—either the plain grape juice, just pressed out, or set by, in the shape of must, for preservation. Necessity would, however, ere long have required some indefinite term for all kinds of wine, and it is most likely that the original term, by enlarging the sphere of its application, would be made use of for that purpose. From the existence of an universal term in our own mother tongue, as well as in other languages, both ancient and modern, we may fairly conclude that the Hebrew would not have been destitute of a

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similar one: and the very frequent use of this term (yayin), in comparison with the others denoting wine, and the variety of ways in which it is used, point it out sufficiently as the term used for *every* description of wine, new or old, sweet or sour.

In those passages where yayin occurs, in order to discover the particular species intended by it, the reader may occasionally derive some light from the presence in the same sentence of some one of the other terms for wine, &c., or its verb or participle, and occasionally also from the specified mode of preparation or use.

Where no light can be derived from these sources, its effects in each instance should be particularly noticed, so that, if its *species* may not be discoverable, some judgment may be formed of its *quality*, to reconcile it with the treatment it there receives,—the author not venturing to pronounce how far any evil effects may have ensued from fermentation or the admixture of drugs.

There is one peculiar feature in the Hebrew nation which must never be lost sight of. They were distinguished from others by very remarkable restrictions in diet, such as abstinence from the fat of animals, from the flesh of any creature which had died of itself, and from a variety of descriptions of flesh, fish, fowl, and reptile sustenance, the generality of which are eaten with apparent impunity by modern nations; and the principle of such prohibition being founded upon a strict adherence to the laws of health, seems to infer a similar restriction from *drinks* which would have injured bodily health or impaired the reasoning faculties. The effect of these and various other restrictions, which must be familiar to the Bible reader, was to raise the standard of morals, by the regulation of the appetites, to a stage much more elevated than that on which it has been placed by Christian nations. A thorough understanding of the position of the Jews in this respect, and of the general will of the Almighty to keep man far away from temptation, is necessary to account for the divine approbation of voluntary restrictions from things of the most allowable nature, and to reconcile the occasional disapprobation of the same things in one place with the approbation in another.

It is this latter principle which accounts for the divine approbation of the abstinence of the Nazarites from dried grapes, and can generally be applied to those cases wherein *yayin* and *shechar* are mentioned together in terms of disapprobation, as well as in some where yayin stands stamped with disapproval, though unaccompanied with shechar.

Lastly: in any case wherein none of the above suggestions may satisfy the reader, he will endeavour to reconcile the revealed will of God with other divine laws, such as those relating to man's physical constitution, &c. All form but parts of one harmonious whole, and he may rest satisfied that nothing which contravenes any known law of the Creator, such as the preservation of health and life, can be conformable to the divine will.

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XXIX. APPENDIX OF TEXTS.

The reference is to the authorized English version. Where the chapter or verse of the Hebrew is not the same, it is noticed by the figures in parentheses. The chronological order of the passages is according to Townsend's Arrangement of the Bible.

YAYIN.

BOOK.	CAP.	VRS.	DATE. B. C.	BOOK.	CAP.	VRS.	DATE. B. C.
Genesis.....	9	21	2347	Psalm.....	60	3(5)	1040
.....	...	24	...	2 Samuel...	13	28	1030
Job.....	1	13	2130	.....	16	1	1023
.....	...	18	...	.....	...	2	...
.....	32	19	...	1 Chron. ...	27	27	1015
Genesis.....	14	18	1912	Psalm.....	78	65	...
.....	19	32	1899	.....	104	15	...
.....	...	33	...	2 Chron. ...	2	10(9	1014
.....	...	34	...	.....	..	15(14	...
.....	...	35	...	Canticles....	1	2	1001
.....	27	25	1760	.....	...	4	...
.....	49	11	1689	.....	4	10	..
.....	...	12	...	.....	5	1	...
Exodus.....	29	40	1491	.....	7	9(10	...
Leviticus ...	10	9	...	.....	8	2	...
.....	28	13	...	Proverbs....	4	17	984
Numbers....	6	3	...	.....	9	2	...
.....	...	...	...	.....	...	5	...
.....	...	20	...	.....	20	1	...
.....	15	5	1489	.....	21	17	...
.....	...	7	...	.....	23	30	...
.....	...	10	...	.....	...	31	...
.....	28	14	1451	.....	31	4	...
Deuteron...	14	26	...	.....	...	6	...
.....	28	39	...	Ecclesiastes.	2	3	980
.....	29	6(5)	...	.....	9	7	to
.....	32	33	...	.....	10	19	975
.. ...	...	38	...	2 Chron. ...	11	11	973
Joshua	9	4	...	Amos.....	2	8	793
.....	...	13	...	.....	...	12	...
Judges.....	19	19	1413	.....	5	11	...
.....	13	4	1156	.....	6	6	...
.....	...	7	...	Joel.....	1	5	about
.....	..	7	...	.....	3(4)	3	787
.....	...	14	...	Amos.....	9	14	ab 784
.....	...	14	...	Hosea.....	4	11	776
1 Samuel...	1	14	...	Isaiah.....	5	11	758
.....	...	15	...	.....	...	12	...
.....	...	24	...	.....	...	22	...
.....	10	3	1095	Micah.....	2	11	753
.....	16	20	1063	Isaiah	28	1	740
.....	25	18	1057	.....	...	7	...
.....	...	37	...	.....	...	7	...
1 Chron....	12	40	1048	.....	16	10	726

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BOOK.	CAP.	VRS.	DATE. B. C.	BOOK.	CAP.	VRS.	DATE. B. C.
Hosea.....	7	5	ab-	Daniel.....	1	16	606
.....	9	4	out	Jeremiah ...	23	9	599
.....	14	7(8)	725	.....	48	33	595
Micah.....	6	15	722	.....	51	7	...
Isaiah.....	24	9	714	Lament.....	2	12	588
.....	...	11	...	Jeremiah ...	40	10	...
.....	22	13	713	.....	...	12	...
.....	29	9	...	Ezekiel.....	27	18	587
Psalm.....	75	8(9)	710	.....	44	21	574
Isaiah.....	51	21	710	Daniel.....	10	3	534
.....	55	1	to	Haggai.....	2	12	520
.....	56	12(13	699	Zechariah...	9	15	457
Zephaniah..	1	13	624	.....	10	7	...
Habbakuk.	2	5	612	Esther.....	1	7	...
Jeremiah ...	13	12	609	.....	...	10	...
.....	...	...	...	.....	5	6	453
.....	35	2	606	.....	7	2	...
.....	...	5	...	.....	...	7	...
.....	...	5	...	.....	...	8	...
.....	...	6	...	Nehemiah...	2	1	445
.....	...	6	...	.....	...	1	...
.....	...	8	...	.....	5	15	...
.....	...	14	...	.....	...	18	...
.....	25	15	...	.....	13	15	409
Daniel.....	1	5	...	1 Chron. ...	9	29	ab 300
.....	...	8	...				

XXX. TERMS LESS FREQUENTLY NOTICED.

AUSIS.

A FLAVOUR PRIZED IN ANCIENT WINES.

Canticles, viii 2.—I would cause thee to drink of spiced yayin, of the ausis [properly rendered, juice] of my pomegranate.

The term *yayis* is here evidently used in its most extended sense. Supposing it to have been grape wine, it was probably both seasoned with spices, and flavoured with the ausis (squeezed juice) of the pomegranate. The whole sense of the passage evidently shows there was nothing intoxicating in it.

An old writer, noticing this text, is of opinion that it either meant wine acidulated with the juice of pomegranates, which, he says, the Turks about Aleppo still mix with their dishes for this purpose, or wine made of the juice of pomegranates, of which, Sir John Chardin says, they still make considerable quantities in the East, particularly in Persia. Refer also to Russell's Nat. Hist. of Aleppo, p. 107.

The ancients were partial to drinks which had a spicy, aromatic, or perfumed flavour. For the peculiar taste of the Romans, see Pliny, Nat. Hist., Lib. xiv, cap. 17. Hasselquist, in his Travels, p. 254, noticed a similar taste in the East, in his own day, for he says, "Though the drinking of wine is forbidden to the Mahometans, yet the Turks and Egyptians in our days use sugar made with

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the sweet-scented violet in their sherbets, especially when they intend to entertain their guests in an elegant manner, and the grandees even sometimes add ambergrease, a very rich perfume, which is the highest pitch of luxury and indulgence of their appetite."

Joel i 5.—See the note to the same passage, under the Illustrations to Yayin.

A KIND OF WINE PRIZED AS A BLESSING.

Joel iii (Heb. iv) 18.—And it shall come to pass in that day that the mountains shall drop down ausis [rendered, new wine], and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the Lord, and shall water the valley of Shittim.

The figures of abundance are here remarkably beautiful. The mountains, (hills) were the principal sites of the vineyards, which were planted, as circumstances required, on the sunny or the northern slopes, and the tops; the wine, (or juice) was to be new or fresh—from fresh grapes, instead of such as had been gathered several months—such as Christ perhaps alluded to, when he said, "I will not drink henceforth of this fruit of the vine until that day when I drink it new with you in my father's kingdom:" Mat..xxvi 29. Mark xiv 25; and instead of being the result of pressure of the grapes beneath a wine-press, it was like the wine which ran out of the vat, from the ripest and choicest grapes, by the weight of the superincumbent mass of grapes, or, like the virgin wine alluded to in a former note, spontaneously distilling or dropping down, as the sap of the bleeding palm.

Columella, in Lib. iii, cap. 2, says— Fere autem omni statu locorum campestria largius vinum, sed jucundius afferunt collina: quæ tamen ipsa modico statu cæli magis exuberant aquiloni prona, sed sunt generosiora sub austro: "In nearly every variety of situation the vineyards of the plain or level country produce grapes the most abundantly, but the hilly situations the sweetest: and the same vines which on declivities facing the north and under a temperate atmosphere are more exuberant, are more generous under a southern exposure." And Palladius says—Campi largius vinum, colles nobilius ferunt: "The plains bear grapes more abundantly, the hills a nobler sort." Crescentius, iv 5, speaks to the same effect, and it is further confirmed by the Quintilii: vide Geoponica, Lib. viii, cap. 1.

Amos ix. 13.—Behold, the days come, saith the Lord, that the ploughman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop ausis [rendered, sweet wine], and all the hills shall melt.

This is the same expression as in the passage last noticed. The peculiar beauty of the passage renders it worthy of a separate notice. Here is the reaper finishing his harvest, the ploughman at his heels breaking up the soil for another crop, the sower of seed close upon the footsteps of the latter, his own light labour still unfinished when the joyous vintage, shouting, requires his assistance. A constant succession of crops in never-failing abundance, and the labours of man not only crowned with plenty, but

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the very hills spontaneously, and without labour, distil down their luscious new wine to cheer them amid their toils, before the wine-press and the vat can furnish it. And see the next verse commented upon, under *yayin*.

THE CUP OF BLOOD, THE MOST HORRIBLE SPECIES OF THE CUP OF TREMBLING.

Isaiah xlix. 26.—And I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood, as with ausis [rendered, "sweet wine"].

To understand this passage correctly, it must be borne in mind that, as intimated in former notes, a kind of drunkenness is often spoken of in Scripture evidently not of an alcoholic nature, in which the brain is affected, but originating from overloading the stomach, the symptoms of which were vertigo and consequent staggering and vomiting, and occasionally temporary inactivity or insensibility—symptoms very much akin to those of real intoxication. The drunkenness here spoken of is represented as a punishment to be inflicted on the enemies of the church, and to arise from their being made to drink their own blood, and to be similar in kind to that produced by an excess of luscious, cloying, sweet wine. Drunkenness with blood is often denounced, partly because of its resemblance in sweetness to those cloying, sweet things of which a surfeit would be most likely, and partly on account of its peculiar revolting nature to the Jews, whom the Levitical Law over and over again forbade to drink the blood of animals slaughtered for food, and enjoined to pour it on the ground like water. Exod. xxiii. 18. Deut. xii. 16. 23—25. 27., xv. 23. Leviticus iii. 17., xix. 26.)—a matter which they are exceedingly scrupulous in observing to this present day, no flesh of animals being eaten by them unless slaughtered under the inspection of the priest. This passage forms an excellent comment upon Jeremiah xxv. 15—28.

RESULT OF EXAMINATION.

The examination of the different passages in which *ausis* is found seems to indicate the meaning of grape juice in the very simplest form, which might sometimes drop down from the very ripeness of the grapes causing them to burst on the tree, or rendering them incapable of bearing their own weight without bursting when piled up in a vat, or else obtained by pressure or squeezing purposely applied, as the very derivation implies the result of squeezing in some way or other.

It approaches most nearly to the Latin term, *mustum recens*, by which, or by the general term *vinum*, it would be translated, if any of the words denoting wine were selected in preference to the plain term *succus*, juice, or the word *latex*, liquor, which latter, however, carried with it too much the idea of a mixed liquor, as wine and water. This observation is, of course, intended to be applied to prose writings, for poetical license renders all terms for wine convertible, and it is well to bear this in mind in quotations from poets as authorities for the common use of a word.

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XXXI. HHAMRA (IN DANIEL) OR HHEMAR (IN EZRA), BOTH CHALDEE TERMS.

Daniel v. 1. 2. 4. 23. Ezra vi. 9., vii. 22.—These words are probably the same, with merely a variation in spelling. There is nothing in any of the passages which affords reason to suppose the wine they represented was of itself intoxicating. It might certainly have been drugged for the use of Belshazzar and his court, and led to his insane conduct, but the offence for which Daniel reproves him is not the mere drinking of the liquor, but his profanation in drinking it out of the consecrated vessels of which his father Nebuchadnezzar had plundered the temple at Jerusalem, and his impiety in praising his idols on the occasion, and not glorifying God in the recollection of his father's pride and humiliation by the Almighty. See Daniel v. 17—23.

The conclusion come to is, that these were general terms for wines—it might be red wines—but, in any case, in the thick or *akraton* (unmingled) state.

XXXII. HHAMER.

Deut. xxxii. 14.—He made him ride in the high places of the earth, that he might eat the increase of the fields; and he made him suck honey out of the rock, and oil out of the flinty rock; butter of kine, and milk of sheep, with fat of lambs, and rams of the breed of Bashan, and goats, with the fat of kindneys of wheat, and thou didst drink dham gnenabh hhamer [rendered, "the pure blood of the grape."]

This word translated "pure" in the English version, should rather be rendered "red, turbid, thick" wine. It appears to be inserted as if in a parenthesis, emphatically, and as an explanation of the preceding paraphrase, "blood of the grape;" and perhaps this particular term might have been selected in consequence of its meaning carrying out the comparison by resemblance in colour to blood. In the present passage it is certainly found in very innocent company—with the increase of the fields—honey out of the rock—oil out of the flinty rock—butter of kine—milk of sheep—rams of the breed of Bashan—goats—fat of kidneys of wheat; and last of all comes itself, as the explanation of the poetical phrase, "blood of the grape," a phrase which, some centuries after, might have become one of common use.

The Vulgate translation runs—"Et sanguinem uvæ bibisti, merum"—literally, "and the blood of the grape thou didst drink—merum," the last word signifying pure wine, without mixture or alloy. Besides this substantive merum, there was an adjective merus—"pure, plain, unmixed." Our translators availed themselves of various sources of explication; and, it would seem, in this instance had adopted the Vulgate, but had taken merum as the adjective in the accusative case, agreeing with sanguinem, "the blood," instead of treating it as the second substantive, as in the Vulgate.

THE RESULT OF THE EXAMINATION of a solitary passage cannot of course be expected to be so satisfactory as that of a greater number. Still, it leads the author, aided by the etymology of the word, to pronounce that it must have originally signified the simple must of red grapes, which was the most esteemed of any; but

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whether it might afterwards, like yayin, have assumed a more general meaning, and have been used to denote every description of red wine, there is nothing in Scripture to show.

From the general character of Hhamer, there seems no inconsistency in the Vulgate rendering of merum, as in its substantive form it imports no more than wine unmingled or undiluted, and is applicable as well to simple as to inspissated wines.

XXXIII. HHAMAR (THE VERB).

Psalm lxxv. 8. (Heb. 9.)—This would seem to be the verb, and to signify "is thick or turbid." See the note to the same text under yayin.

Supposing it were, as some have thought, the substantive, as in Deut. xxxii. 14., only clothed in a different orthography, it would seem to have been of an innocent quality until converted into a mesech (mixture) by the infusion of drugs.

The Septuagint rendering of *ακρατον*, *akraton*, "unmingled," is perfectly reconcilable with the above interpretation, because the wine might have been, even before mingling, very thick and turbid. There might even be an appropriateness in the rendering, as presenting a perfect contrast to the *mesech*, of which it was the opposite. It is needless to say that it was equally applicable to musts and to inspissated wines.

XXXIV. HHEMER (THE ADJECTIVE).

Isaiah xxvii 2.—In that day sing ye to her, a vineyard hhemer, [rendered, of red wine.]

For "red wine" the original contains only a single term, and that is nowhere else rendered "wine," nor is it the usual one to designate "red." If the meaning "red" be retained, might not the colour be more reasonably referred to the vineyard itself, the leaves of the vines, and the fruit in the autumn, and the general appearance perhaps being red, ruddy, or purple? The writer has seen orchards on the borders of Devon so brilliant with a plentiful crop of a ruddy species of apple as almost to deserve the same epithet; but would it not appear a very forced expression to say, "an orchard of red cider," granting (what is not the case) that cider was of that colour?

The ancient Romans certainly considered the red grapes the best for making wine. Thus, Palladius, in his October—Uvis nigris fieri forte, rubeis suave, albis vero plerumque mediocre, (sc. vinum): "Strong [or rather, rough wine] is made from black grapes, sweet from the red, but a very moderate kind from the white." Florentinus, in the Geoponica, Lib. v, cap. 2, says—"For the most part the black grape is the same, producing the best wine, and abundant, and good for keeping." Gellius reconciles these two authors, N. A., 13. 30, by explaining that the Greeks called every wine "black" which was not white or tawny, and Achmet, also, Oneirocrit, 202, divides grapes into the white and the black.

The proper reading of this text is in dispute. Some ancient Codices have חֶמֶר *hhemer*, explained as "red, ruddy, or tawny," while others have חֶמֶד *hhemedh*, "fruitful," as in Isa. xxxii 12, where it is associated with the vine, or "pleasant," as in Amos v

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11, where it is joined to the vineyard, as in the text now under consideration. The unlearned reader will perceive that the difference in the shape of the final letters of these two words is very slight, and such as might easily be made in a manuscript, even with the most careful amanuensis.

XXXV. SOBHE.

SOBHE LIABLE TO ACIDITY.

Hosea iv 18.—Their sobhe, [rendered, drink] is sour; they have committed whoredom continually.

This wine was inspissated, and corresponded with the Roman sapa and defrutum. As its distinguishing quality was sweetness, nothing could be more characteristic of deterioration than its becoming the reverse—sour.

It would probably not have been suspected that wine boiled, like defrutum, to one-half of its original bulk, or, like sapa, to one-third, was at all likely to become sour or acid, but Columella explicitly states that they did. He says—Quinetiam diligenter factum defrutum, sicut vinum, solet acescere: "Moreover defrutum, however carefully made, is accustomed to grow acid, just as wine, [he means not inspissated] does:" see Lib. xii, cap. 20, where he also tells the remedy for it. This tendency to acidity seems wonderfully to have plagued the Greeks and Romans, who devised a variety of contrivances to prevent or cure it. According to Paxamus, (vide Geoponica, Lib. vii, cap. 10,) it was liable to take place at the solstices and equinoxes, on any great change of temperature, and during violent storms, thunder, &c.

ANCIENT ADULTERATION OF SOBHE.

Isaiah i 22.—Thy silver is become dross, thy sobhe *mahool*, [rendered, wine mixed] with water.

Sobhe, being a thick inspissated wine, would, as a matter of course, be drank mixed with water. This consideration has caused an apparent difficulty, as irreconcilable with the supposition that it was deteriorated for use by such mixture. The Septuagint treat the text as not speaking of wine mixed for drinking, but adulterated by the tavern-keepers with water, for the purpose of sale, just in the same way that gin, which has paid a duty to government of 7s. 6d. per gallon, is adulterated with water, in order to enable the dealer to sell it, as he frequently does, to realize a profit at 6s. 8d. per gallon, though used afterwards, just as sobhe was, for mixing with water. The comparison, of course, holds good no further, as the sobhe was wholesome and nourishing—the gin is the reverse.

The Hebrew word here translated "mixed" is not *mesech*, but מָהוּל *mahool*, and literally means "circumcised," being derived from the same root as that importing circumcision. It may appear a singular term applied to wine, but it is remarkable that the Romans used one exactly corresponding, for a wine of inferior kind and flavour. It is to be found in Varro's Book on Rural Affairs, Lib. i, cap. 54.—Quæ calcatæ uvæ erunt, earum scopi cum folliculis subjiciuntur sub prelum, ut si reliqui habeant musti exprimatur in eundum lacum. Cum desiit sub prelo fluere, quidam circumcidunt extrema, et rursus premunt: et rursus cum expressum *circumcisitum* appellant, ac seorsum, quod expressum est, servant, quod

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resipit ferrum, expressi acinorum folliculi in dolia conjiciuntur, eoque aqua additur: ea vocatur lora, quod lota acina, ac pro vino operariis datur hieme: "The grapes which were trodden and their stalks and husks are to be placed under the press, so that if they still have any must left in them it may be pressed out into the same lake, [the technical term for the reservoir into which the juice flows from the press]. When it has ceased to flow from the press some persons [are accustomed to] circumcise the extremities [that is, cut round the projecting edges of the mass of husks, footstalks, and tendrils, and throw them upon the top], and press [the whole] again; and what results from the second pressure they call *circumcisitum* [circumcised wine], and set apart what is so pressed out, because it tastes of the iron, [the knife or shears, from which, to a delicate and discriminating palate, it might acquire a disagreeable flavour], and the footstalks and the husks so subjected to pressure are thrown altogether into casks, and water is added to it; the liquor which results is called *lora*, because the husks are lota, [that is, watered], and is given to labourers during the winter, in lieu of wine." Cato calls it "circumcidaneum:" see chap. xxiii, 6; and Columella "circumcisivum:" see chap. xii, 36; and both of them "tortivum." The third wine, (the lora) corresponds pretty nearly, if not exactly, with the *vini innacquati* (watered wines) made in Italy so commonly in the present day, and the process of making which is described by many writers on enology, but most accurately by Count Dandolo, in his excellent practical work, published at Milan, in 1812, and several times reprinted. A translation of his description of the process of making watered wines appeared in the *British Temperance Advocate and Journal* for July, 1839, (pp. 74. 75), with some useful notes and an introductory article, wherein the translator notices *sobhe*, but erroneously treats it as if it had been a thin light wine, similar to the watered wines—an error into which he no doubt fell, in consequence of an improper understanding of the text now under illustration.

Without resorting to the interpretation of the Septuagint, the comparisons of the prophet are sufficiently plain, and exceedingly forcible. Thy silver is become like dross; thy *sobhe*—thy most superior wine—the drink of thy nobles—is become like *mahool*, circumcised wine, and that, too, mixed with water, so as to be no better than *lora*, the drink of the labourer.

ALLUSION TO THE PROCESS OF MAKING SOBHE.—MODERN FRENCH MODE OF MAKING A PRESERVE OF GRAPES, CALLED "SAPA."

Nahum i 10.—The Bible translation is, "For while *they be* folden together *as* thorns, and while they are drunken *as* drunkards, they shall be devoured as stubble fully dry." And the Septuagint version, literally translated, runs thus—"For even to the foundation thereof it shall be laid waste, and as smilax* folded, [or curling] round, it shall be eaten [or consumed], and as stubble full of dryness."

The two versions are here presented to the reader in contrast, in order to convince him that difficulties have existed in the interpretation of this passage, and as the best apology for the sugges-

* This word is variously explained in lexicons—as having had the meaning of a yew tree—a tree resembling a holmoak—a garden shrub—a herb—and also ivy.

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tion of another reading. The Septuagint reading, it will be observed, is altogether silent about drunkenness, and it is not easy to gather its real meaning, whether intended as a metaphor drawn from the eating of a bunch of garden-herbs twisted round, or from the killing of a tree by trailing plants climbing round it. The Hebrew word סִירִים *siyriym* (here translated, "thorns and smilax") is the masculine plural of the word *siyr*, rendered in 2 Kings iv 38, "the great pot," and used in Job xli 31. (Heb. 23.) as a pot for boiling, and in Exodus xvi 3. as a pot for cooking. Archbishop Newcome, in his translation of Nahum, on the authority of various readings, has substituted the word "princes." Possibly a further collation of ancient manuscripts would show it to have been the feminine plural instead. The substantive *sobhe* is evidently in the original, with the particle of similitude expressed referring to drunkards, which shows that there is something necessary to be supplied, to complete the metaphor, as is not unfrequently the case with Nahum's concise allusions. It is, therefore, suggested (the words in parentheses being added merely as explanatory), to translate thus: "For while the thorns are folded together (or entangled and in confusion) (so the pots,) and as the *sobhe* thereof (that is, the sapa evaporating therein) (so) the drunkards: they shall be devoured (or consumed) as stubble (or chaff) fully dry" —as if it were intended to draw a metaphor from the process of making sapa, in which, from want of proper persons to attend to it, or else their negligence, the evaporating cauldrons were all in disorder, and the sobhe in them is not merely heated, but dried up, and the bottom catching fire, it was burnt up like dry stubble or chaff, and the drinkers of it, or rather those accustomed to be drenched with sapa, are in a similar situation, confounded, perplexed, dried up, consumed.

If it should be objected that the similitude of some cauldrons of sobhe destroyed by the fire in the process of its preparation, is too homely a one wherewith to signify so important an event as the downfall of Nineveh, the reader will be convinced to the contrary by turning to Ezekiel xxiv. 6—14. The destruction of the great and favoured city of Jerusalem is there foretold under the parable of a culinary vessel, a boiling pot (there also called *siyr*), the contents of which that prophet, with a minuteness for which he is so peculiar, directs to be of the best and choicest of flesh, as the one mentioned by Nahum was of the best and choicest kind of wine. "Thus saith the Lord God, Set on a pot, set it on, and also pour water into it; gather the pieces thereof into it, even every good piece, the thigh and the shoulder; fill it with the choice bones. Take the choice of the flock, and burn also the bones under it, and make it boil well, and let him seethe the bones of it therein." Having proceeded thus far—to the very point at which the different joints would be ready to be brought to table, and the same point to which the process alluded to by Nahum must have proceeded—he goes on to declare, with similar minuteness, that it shall be burned, spoiled, and utterly destroyed. "Therefore, thus saith the Lord God, Woe to the bloody city! I will even make the pile of fire great. Heap on wood, kindle the fire, consume the flesh; and spice it well, and let the bones be burnt. Then set it empty upon the coals thereof, that the brass of it may be hot,

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and may burn, and that the filthiness may be molten in it, and that the scum of it may be consumed." So Micah, in chap. iii. verses 1—3., reproves the cruelty of the great men of his day towards the people, in a similitude still more homely, drawn from the operations of a cook in the preliminaries to cooking, representing them as persons "who eat the flesh of my [the Lord's] people, and flay the skin from off them, and they break their bones, and chop them in pieces as for [*siyr*] the pot, * * * and as flesh within the cauldron. * * * In the same way Hosea (see chap. vii. verses 4—8.) draws a comparison from the process of baking, beginning with the kneading of the dough—but the baker "sleeping all the night," he finds that through his neglect, "in the morning it burneth as a flaming fire," and, he continues, "they are all hot as an oven, and have devoured their judges;" and concludes with "Ephraim is a cake not turned," that is, burned from neglect to turn it when baken on one side. This last instance in the feature of negligence and thoughtless carelessness seems much to resemble that alluded to by Nahum.

It may be observed that the prophets did not not seek out, as a modern poet would do, images of beauty or splendour, which required a cultivated mind or varied knowledge to understand or relish: they addressed their prophecies in language which, although beautifully poetic, as far as the literal understanding was concerned, was sufficiently intelligible to the most moderate capacity.

In the Geoponica, Lib. viii, cap. 33, p. 553, Edit. Niclas: Leipsic, 1781; Leontinus has given the receipt for the preparation of the best hepsema, i. e. sapa; of which the following is a translation: "Take eight pints of the best *gleukos*, must, and one hundred pints of the best *oinos*, wine; boil them down to one-third, skimming it the while, and you will make very choice sapa." It is presumed that this process was used at the commencement of the vintage, for the purpose of clearing out the old wine from the casks, &c., in order to admit the new must. The excellence of the old wine may be judged from its capability of bearing such treatment, which none of our modern alcoholic wines could have endured.

Ignazio Malenotti, in his Manuale del Vignaiolo Toscano, (Manual for the Tuscan Vine-grower), printed at Colle, in 1831, has appended a catalogue of 87 varieties of grapes now grown in Italy, amongst which are two called "Sapaio grosso," and "Sapaio comune," (that is, the big, and the common Sapaio), and which, he says, are so called because sapa is made from them. The sapa is now used for sauce, &c.

The name "sapa" is also still used to this very day in France, applied to a preparation of grape juice. We extract the process of making it, verbatim, from the *Encyclopedie*, ou *Dictionnaire Universel Raisonne*, &c., arranged by M. de Felice, printed at Yverdon, about 1774; Tome xxxvi, p. 75:—

"Raisiné, *ou* Résiné; s. m. *Œcon. Domest.*, sort de confiture qu'on fait avec le suc des raisins, avant qu'il ait fermenté, que l'on nomme aussi *rob* de raisins*, ou *sapa*.

* *Rob*, or *Robub* is an Arabic word, signifying the clarified juice of any fruit, squeezed out and boiled to the consistence of honey. The term *rob* exists in the Spanish language, with the same meaning, no doubt engrafted into it, as numerous other Arabic words were, by the Moors: also in the Italian, spelled *robbo*.

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Maniere de faire de bon raisiné.—Cueillez des raisins par un beau tems; laissez-les amortir pendant quelques jours; puis lorsqu'ils seront en état, exprimez-les entre les mains, et après en avoir ôté les grappes, mettez dix livres de cette liqueur dans un vaisseau de terre vernissé et les faites bouillir doucement sur le feu, ayant grand soin de l'écumer et d'ôter le plus de pepins que vous pourrez. Vous remuerez de tems en tems avec une écumoire. A mesure que le raisiné s'epaissit, il faut diminuer le feu, et lorsque le suc est réduit au tiers, on le passe à travers une étamine en pressant fortement toute la masse. On le remet ensuite sur le feu, pour lui faire prendre une cuisson parfaite. On ne cesse point de le remuer, et lorsqu'il est cuit en consistance de miel, on le verse dans des pots pour le conserver jusqu' à ce qu'on veuille se'en servir.

Pour lui donner un goût plus agréable, on y ajoûte quelque fois du sucre, de la cannelle, du girofle, des poires, coings, et autres fruits, que l'on y fait bien cuire.

Le raisiné est rafraichissant, astringent, & detersif. On se'en sert en aliment: cette confiture aigrelette est cordiale.

The following translation is appended for the benefit of those who may not be familiar with the original language.

"*Raisiné*, or *Resiné*.—A subs. masc.—In domestic economy, a kind of preserve made of the juice of grapes before it is fermented, and which is called also *rob de raisins*, or *sapa*.

"*Method of making good raisiné.*—Pluck the grapes in fine dry weather; leave them for a few days to grow dead ripe; when they are in that state squeeze them out between your hands, and after you have taken out the stalks put ten pounds weight of the liquor into a varnished earthen vessel, and make it boil gently over the fire, taking great care to skim it, and to take out all the kernels you are able. Stir it about from time to time with a skimmer, [or ladle.] In proportion as the *raisiné* grows thick you will lower the fire, and when the juice is reduced to a third part, strain it through a sieve, pressing strongly the whole mass. Again set it over the fire, in order to make it take a perfect consistency. Do not fail to keep stirring it, and when it is boiled to the consistency of honey, pour it into jars (pots or vessels of any kind), to preserve it until you wish to make use of it.

"In order to give it a more agreeable flavour, sugar is sometimes added, or cinnamon, or cloves, or pears, or quinces, and other fruits, which are well boiled in it.

"*Raisiné* is cooling, astringent, and detersive. It is used as a nutritious article of food. This rather sharp preserve is a cordial."

The result of examination of texts relating to *sobhe* is postponed to the consideration of those in which its verb and participle are found.

XXXVI. SABHA (THE VERB), AND SOBHEE (THE PARTICIPLE).

Deut. xxi 20.—In verses 18—21 are described the formulæ of accusation and condemnation of an irreclaimable spendthrift, there called a rebellious son, but whose principal fault, as far as appears, was, that he was a glutton and a *sobhee*, drunkard.

Idleness, and sensuality, and disobedience to parents, were reckoned serious offences amongst a people who retained in their ideas

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traces of the primitive patriarchal system of government, who were habitually temperate in eating and drinking, and every one of whom was, by their law, to be brought up to some handicraft, by which to earn his living, whether his circumstances appeared likely to render it necessary for him to resort to it, or not—it being believed that the parent who brought up his son to idleness brought him up to be a thief. Christ himself was subject to his earthly parents: see Luke ii 51; and Paul laboured at his trade, that he might not be a charge unto the brethren: see Acts xviii 3. xx. 34.

GENTILITY OF THE WINE-DRINKER.—CONTRAST WITH THE SHECHAR-DRINKER.

Proverbs xxiii 20. 21.—Be not besobheey yayin [among wine-bibbers], among riotous eaters of flesh, for sobhee [the drunkard] and the glutton shall come to poverty, and drowsiness shall clothe a man with rags.

This advice of Solomon was perhaps given to his rash and ill-advised son, Rehoboam, who must have occasioned him much uneasiness; and the strong feeling which pervades the latter part of the chapter, where reference is made to whoredom, and again to drinking, and their effects, would almost induce a suspicion that the picture was drawn less from observation of others than from personal experience, crowding in vivid imagery upon the mind of the repentant voluptuary.

The drink here warned against was of course such as the party addressed would have been most likely to be prompted to drink in the society he was accustomed to frequent; and it therefore shows that *yayin* (wine) was the drink of the upper classes, while the participle *sobhee*, which accompanies it, would seem to point to sobhe as the species of wine intended—a species which, being inspissated, and consequently the most costly, would most probably be oftenest found at the tables of grandees. The phrase wine-bibber seems in fact to offer a contrast to that of shechar-bibber, noticed in Psalm lxix. 12. (Heb. 13.), where King David says—"They that sit in the gate speak against me, and I was the song of the drunkards"—the Hebrew thus rendered "of the drunkards," being *showtheey shechar*, literally "of the drinkers of shechar"—a liquor which from thence may be presumed to have been within the reach of the lowest of the people.

ENCOURAGEMENTS HELD OUT BY THE GENTEEL WINE-BIBBER OF ANTIQUITY TO THE VULGAR.

Isaiah lvi. 12. (Heb. 13.)—Come ye, say they, I will fetch yayin, wine, venisbeah shechar [rendered, "and we will fill ourselves with strong drink"], and to-morrow shall be as to-day, and much more abundant.

The phraseology of the Hebrew seems to imply no more than the translation. Had the prophet intended to convey an idea of drunkenness, he would, instead of saying we will sabha ourselves with shechar, have used a less gentle phrase, and reversed the expression to—we will shachar ourselves with sobhe. The parties into whose mouths the language of the text is put, seem to apply the verb transitively, from their own personal use of one article—the *yayin*, which, while using, they could not consistently condemn, to that by the parties addressed of another article—the *shechar*,

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It will be borne in mind that *yayin* was a superior drink to *shechar*, as already shown by a comparison of Proverbs xxi. 20. with Psalm lxix, 12. (Hebrew 13.); and sobhe being the most superior description of wine, its verb *sabha* would appear to be most appropriately used in conjunction with the superior and fashionable drinks. The use of that verb in this place, in preference to the common word *shathah*, "to drink," would therefore seem to carry with it a sort of genteel sarcasm, much the same as if a gentleman were to say, "I am just going to (purposely leaving unexpressed the words 'regale myself on') a plate of turtle soup," the while he was giving a mendicity ticket to a beggar, bidding him "go and *regale yourself* on a basin of water-gruel."

Taking shechar to have been, in comparison with yayin, an inferior drink, and a drink of the inferior classes, the whole passage seems to intimate a kind of compact which the priests (here designated as blind watchmen, dumb dogs, greedy dogs, shepherds that cannot understand, who look to their own way, every one for his gain from his quarter), had proposed to the people—a very disgraceful compact, by which the latter were to be allowed to tipple shechar (it might be ultimately to excess) by way of compromise for reciprocally allowing the former to drain the wine-cup, unmolested by observation or reflection. The wealthier classes in the southern part of Palestine had evidently corrupted the priesthood (see Amos ii. 12., also Micah ii. 11., and Isaiah xxviii. 1. 7. and the notes thereon) having inoculated them with a taste for *yayin*, and they in return, rather than reform themselves, sought to cast a shadow of apology over their own dissipations by encouraging similar habits of *shechar*-tippling amongst the people.

Alas! how alike is human nature in all ages! How alike are the secret springs of human action! Is it not the very same devotion to self-indulgence which now, after the lapse of five and twenty centuries, arrayeth our own blind watchmen on the side of strong drink? Is it not the same secret reluctance to abandon it, which, verifying the ancient adage, "the belly hath no ears," renders our own shepherds so dull of comprehension that they cannot understand the question of temperance? What is it that charmeth the tongues of our own dumb dogs that they cannot bark at the spoiler, and which imposeth silence amid the wide-spread havoc of intemperance, while the stone out of the wall and the beam out of the timber are crying out against it? What else is it that cheereth our own greedy dogs in the encouragements they hold out to the continuance of the use of liquor amongst their inferiors, and their not unaffected sympathy at the idea of its deprivation? To what other feeling, in any thing like an equal degree, can be attributed the circumstance that all they "who look to their own way, every one for his gain from his quarter," do so liberally support societies whose main tendency—whatsoever may be their ostensible object—is to protect, by force of erroneous public opinion, the wine-decanter on the tables of the wealthy, and to keep in countenance their practice of setting liquors before their friends?

RESULT OF EXAMINATION OF SOBHE AND ITS VERB, ETC.

Observation of the passages in which sobhe or its verb or participle occurs leads to the conclusion that this was an artificial

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wine—that it was an inspissated wine—that it was, from the mode of preparation, more costly than common wine—that it was drank mixed with water—that it was entirely free from alcohol, and therefore incapable of producing alcoholic intoxication—that from its luscious nature it was likely to induce persons inclined towards drinking to indulge in it beyond what was seemly and proper, in fact to that extent which a simple and habitually temperate people might call inebriation—and that it might, by turning upon the stomach, produce sickness, and some of the symptoms ordinarily attendant upon drunkenness from fermented liquors. There was, of course, nothing to prevent it being medicated, if desired by the drunkard, with drugs, &c., calculated to produce intoxicating effects.

The connexion of sobhe in name, quality, &c., with the Latin sapa, has been already traced in our definitions, and the resemblance at the same time shown between them both and the Latin defrutum and carœnum and the Greek siræum and hepsema, which were all prepared in the same manner.

XXXVII. MESECH.

Proverbs xxiii. 30—31.—They that tarry lóng at the yayin, they that go to seek mesech [rendered, "mixed wine."] Look not thou upon the wine when it is red, when it giveth gneynow [rendered, "its colour,"] in the cup, when it moveth itself aright.

May it not hence be inferred that yayin—the generality of the wines of Palestine—were not necessarily intoxicating, and only became so when mingled with some ingredients to impart to them such a quality, thereby converting them into a mesech?

The redness of the mixture would arise from the ingredients mingled. *Gneynow* signifies "its eye, bell, or bubble," such as appears on fixed air disengaging itself from liquor, and does not seem to be intended as a second reference to the colour, the first being definitively enough expressed. The motion would arise first from the act of mingling the ingredients, and then from the natural process of combination. The two first clauses may be treated as incipient stages of the mixture, and the last its completion, when the cup was in full ferment. The full force of the verse might be given thus—"Look not upon the wine when it is reddening, when it is giving its eye in the cup, when it is *moving itself* aright"—unaided by the hand of the mingler.

Psalm lxxv 8 (Hb. 9.)—See notes to same under yayin & hhamar.

Isaiah lxv. 11.—But ye are they that forsake the Lord, that forget my holy mountain, that prepare a table lagad [rendered, "for that troop"], and that furnish lameni mimesach [rendered, "the drink-offering for that number."]

See latter part of note to Exodus xxix. 40., under yayin.

XXXVIII. MASACH (THE VERB).

Proverbs ix. 2. 5.—See these texts illustrated under yayin.

Isaiah v. 22.—Woe unto them that are mighty to drink yayin, and men of strength limesowch shechar, to mingle shechar.

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The inference here drawn is that shechar, like yayin, was not intoxicating unless it was converted into mesech (a mixture) by foreign ingredients.

Psalm cii. 9. (Hebrew 10).—I have eaten ashes like bread, and masachti [have mingled] my drink with weeping.

Masach is here used in a perfectly indifferent sense. It is noticed only because it is used in connexion with liquor. Its simple meaning, "to mix," is agreed upon, and therefore it is unnecessary to adduce any other instances than the above, which seem to be all in which it is used in reference to liquids.

THE RESULT of consideration of all the texts in which either the verb or noun appears, shows that the context must always be appealed to in order to ascertain whether the mixture was agreeable or disgusting, or wholesome or hurtful.

XXXIX. SHEMARIM.

NOTICE OF A CHOICE ROMAN WINE ON THE LEES.—ALSO, OF ROMAN DREG WINE.—A CRITICAL EXAMINATION, WITH NEW SUGGESTION.

Isaiah xxv. 6.—In this mountain shall the Lord of Hosts make unto all people a feast of fat things, a feast of shemarim [rendered wines on the lees]; of fat things full of marrow, of shemarim mezukkakim [rendered, "wines on the lees well refined."]

None of the words hitherto rendered "wine" are to be found in this passage. The author submits that it did not mean wine, but some rich preserves, jams, or jellies. However, for the benefit of those who incline to interpret it as wines *on* the lees, or wines *from* the lees, he appends the following information from Roman authors, which they are welcome to make the most of, if it can be made subservient to the cause of truth.

Columella, de Re Rustica, Lib. xii. cap. 28., in treating of making conditum, seasoned or spiced wine, says—"Tertio die quam calcaveris, condituram infundito: sed antequam condias, musti aliquantum in seriam de seria transferto; ne in condiendo cum medicamento effervescat et fluat. Sic autem curatum gypsum, et medicamentum in labello permisceto, quantum seriis singulis fuerit necessarium, idque medicamentum musto diluito, et ipsa ad serias addito, et permisceto: cum deferbuerit, statim repleto, et oblinito. Omne *vinum* cum condieris, nolito statim diffundere, sed *sinito in doliis quiescere:* postea cum de doliis aut de seriis diffundere voles, vere, florente rosa, defæcatum quam limpidissimum in vasa bene picata et pura transferto. Si in vetustatem servare voles in cado duarum urnarum quam optimi vini sextarium, aut *fœcis generosæ recentis sextarios tres addito:* aut si vasa recentia, ex quibus vinum exemptum sit, habebis, in ea confundito. Si horum quid feceris, multo melius et firmius erit vinum. Etiam si bonos odores addideris, omnem malum odorem et saporem prohibueris; nam nulla res alienum odorem celerius ad se ducit, quam vinum:—"On the third day after you have trodden out [the grapes], pour in your condituram [seasoning, or spicing], but before you spice it draw off a little of the must from one seria [jar] into another, lest in the process of spicing it should effervesce with the medicamentum [preparations], and should flow over. But so thoroughly mingle

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purified gypsum and medicament in a labellum [a small tub or vat] as shall be necessary for each of the jars, and dilute that medicamentum with must, and add it to the jars, and mix it up thoroughly; when [or in case] it should boil over, [as it might do by the carbonate of lime of the gypsum expelling the carbonic acid gas] fill it up again forthwith, and pitch it over. Whenever you would season [or spice] any kind of *wine*, do not rack it off immediately, *but let it settle in the casks:* afterwards when you wish to rack it off from the casks or jars, in the spring time, when the rose is in bloom, having got it as clear as possible from the dregs, pour it off into vessels well pitched and clean. If you wish to preserve it to grow old, add to every cadus [Hebrew *chadh*, 'cask] of two urnæ, [about 7 gallons] one sextarius [say a pint] of the very best wine, or *three sextarii [pints] of fresh and generous lees:* or if you have vessels from which wine has been recently taken, mix it up in them. Any thing of this kind will make the wine better and fuller bodied; also if you add good scents you will prevent all bad scent and flavour; for nothing attracts to itself a strange odour of other things sooner than wine." This may also help to explain Jeremiah xlviii 11. 12, and Zephaniah i 12.

Cato, in his Book on Rural Affairs, has a short chapter (clii) de vino fæcato, "on wine made from dregs or lees;" and he tells the process of making it, but does not state what was its quality. It would seem to have been made only to prevent a total loss, and in so small a quantity as to deserve only a cursory notice. Pliny, in Book xiv, cap. 10, refers to the dreg-wine of Cato, which he classes among secondary wines, and says they would not keep more than a year—certainly not very worthy the title of "preserves." In chap. 19 he notices the practice of mending wine with dregs or lees of good wine; and Palladius occasionally speaks of mixing the lees of good wine with poor thin wine, to improve it, and give it richness and body. The author lays this information before his readers as it came before himself, only caring to observe that none of these wines could have any pretensions to stand side by side with a rich preserve or jelly.

CRITICAL EXAMINATION OF THE TEXT.

The reader will probably recollect that in the note to Isaiah lxii 8, the secondary meaning was attributed to the word *shathah*. Its primary signification is "to drink;" its secondary one, "to suck." An instance of this latter construction occurs in Deut. xi 11, which speaks of the earth absorbing the rain from heaven. Ezekiel, in xxxi 14 and 16, applies it to trees, which suck up water by means of their roots. It is also used in the same sense, figuratively, in Job vi 4, where he speaks of the poison of the arrows of the Almighty absorbing the spirit; that is, bodily disease draining away the vital powers from the vital parts. *Mishteh*, which in the text is rendered "feast," is the substantive derived from this verb, *shathah*, and its primary signification accordingly corresponds with the *Greek συμποσιον, Latin* symposium, compotatio, a drinking together, but in the present instance in the secondary meaning. The expression certainly does not serve so well to round a period as "drinking wine together," but in an important matter the sense must be consulted, rather than the ear. The eminent Hippocrates was not ashamed of such a term when he distinguished certain

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highly nutritious alimentative preparations by the general name of *ροφηματα ropheemata*, (Latin sorbitiones), literally, *suctions*.

The Hebrew מְזֻקָּקִים *mezukkakiym*, here rendered "well refined," is the past participle in Pyhal of the verb זָקַק *zakak*, which is used in a variety of passages in Scripture, as connected with the process of refining metals: see Job xxviii 1. Psalm xii 6. (7.) Malachi iii 3. The process of refining was by skimming the dross off the metal when in a state of fusion, or by pouring off the pure metal in such a manner as to leave the dross behind. A writer of considerable eminence has treated this verb as applied to filtering rather than skimming, and has considered it as connected in derivation with the Latin *saccus*, sackcloth, a sack or bag, a filter. Such a derivation certainly may be reconciled with the principles of etymology, but it appears to us unnecessary to seek it, as the Latin term is so naturally derived from the Hebrew שַׂק *sak*, which signified sackcloth, the very material out of which a filter or coarse strainer would be made: see Job xvi 15. Gen. xxxvii 34. 1 Kings xxi 27. Joel i 8; as also a sack or bag: see Gen. xlii 25. 27. 35.

The word *shemarim* is elsewhere rendered "lees," or dregs, a meaning which, without some addition, evidently does not suit the present text. Its root is the verb *shamar*, "to preserve," and, without attaching any weight to a presumed analogy presented in the derivation of an English term, it is suggested that it may here have meant some rich preserves of fruit, which a civilized and refined people like the Jews would, no doubt, have made as a luxury. If so, the verse might read thus: "And in this mountain shall the Lord of Hosts make unto all people a feast (*mishteh*) of fat things a feast, (*mishteh*, again) of *shemarim*, (preserves,)" and as the latter part of the verse is merely explanatory of the former, it would run, "of fat things full of marrow, of preserves refined," but by skimming, rather than filtering.

The word *mishteh*, it will be observed, is applied not only to the *shemarim*, and to the *shemarim* well refined or skimmed, but also to the fat things, afterwards explained as full of marrow, and evidently in the sense of sucking, rather than of drinking. Drinking would, in fact, be altogether an incorrect term applied to marrow —sucking, on the other hand, a very proper one.

The whole passage is prophetic of the Redeemer's kingdom, and accords well with what Isaiah foretold respecting the Redeemer himself: see chap. vii 15—"Butter and honey shall he eat," &c. It accords well with other passages of Scripture in which such things are mentioned as indications of abundance of choice things, as in verse 22 of the same chapter—"Butter and honey shall every one eat that is left in the land;" and in Nehemiah viii 10.—"Go your way, eat the fat, and drink [or suck] the sweet," &c. It also, as well as these latter passages, confirms the observation of the author upon the physiological effects of an unctuous and saccharine diet, such as that which consisted of the olives and dates and grapes and raisins and figs, and other luscious fruits of Palestine; also fish and vegetables dressed in oil, which the Jews were accustomed to—viz.: that a people who used such diet would rarely be troubled with thirst, or experience that craving for alcoholic or stimulating drinks which so distinguishes the northern nations of Europe.

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The reader might again turn with profit to the description of the process for making grape *rob* appended to the Illustration to Nahum i 10; though what is here spoken of might perhaps have been something stiffer and more solid.

Psalm lxxv 8. (Heb. 9.) Zephaniah i 12. Jeremiah xlviii 11. —In the first of these passages the word wine is expressed in the Hebrew, and in the last two, which are also figurative expressions, the same might be understood, if necessary. It certainly has reference to wine rather than oil.

XL. ESHISHAH.

2 Samuel vi 19.—Here and in 1 Chron. xvi 3, this term is rendered "flagons *of wine*," the latter two words being printed in italics, according to the course which the translators adopted, to indicate the insertion of words not found in the Hebrew, but which they deemed necessary to complete the sense.

In Canticles ii 5. & Hosea iii 1. it is rendered simply "flagons," though in the latter verse it appears as "flagons of wine," in consequence of the Hebrew word for "grapes" being there translated "wine." The marginal reading is "flagons of grapes." Dr. Pocock says that cakes of dried grapes were offered unto the gods of the heathen.

The probable cause of our translators of the Bible rendering it by a "flagon" has been already hinted at. As there seems no particular reason for supposing it to have signified wine at all, but rather some solid viand, it is not necessary to dilate upon it. The reader can refer to what was said of it in our scheme at the commencement.

It occurs in the masculine plural *eshiysheey*, in Isaiah xvi 7, where it is rendered "foundations," having probably been mistaken for *eshiytheey*, which had that meaning.

XLI. SHECHAR.

SACCHARINE DRINK.—IN WHAT SENSE STRONG.

This, as before explained, is a general term for all sweet drinks not procured or made from grapes, whether they were mere juice or sap of the palm tree, or a decoction or an infusion of any grain, or a preparation of the juice of any other fruit. It might be rendered "sweet drink," or, taking a still more literal term as regards derivation, "*saccharine* drink."

It is mentioned only 23 times in the Old Testament, in 21 of which it is found in company with *yayin* (wine), and from the manner in which it is noticed it would appear to have been held in subordinate estimation. Its position in Psalm lxix 12. (Heb. 13) shows it to have been within the reach of the lowest of the people—probably of the beggar and the stranger.

There is but little in Scripture to indicate its particular qualities. From Isaiah xxiv 9. it may be gathered that it was sweet in its nature, as amongst the judgments of God upon the land it is foretold that "the shechar [sweet drink] shall be bitter to them that drink it." And this is further confirmed by Isaiah v 20—22, in which (the last two verses being taken as explanatory of the first)

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the woe denounced in verse 20 against those that put bitter for sweet, and sweet for bitter, is evidently referable to the shechar, "sweet drink," mentioned in verse 22.

Although so constantly rendered "strong drink," and in consequence generally imagined to have been more potent than yayin (wine), there appears not to be the slightest ground in Scripture for such a supposition. For, taking the word "strong" (merely for the sake of argument) to be applicable to it in the modern acceptation of alcoholically strong, they both appear to have been upon an equality, each requiring a mixture of drugs to give it potency. This will be evident from the reproof in Proverbs xxiii 30, against those "that tarry long at the yayin—that go to seek *mesech*, mixed wine;" from Isaiah v 11, in which is denounced "Woe unto them that rise up early in the morning that they may follow shechar, that continue until night until yayin inflame them;" and also in verse 22—"Woe unto them that are mighty to drink yayin, and men of strength to mingle shechar."

The phraseology of Proverbs xx 1—"wine is a mocker, strong drink is raging," may, at first sight, favour the idea of superior strength in shechar, but a critical examination of the original does not sanction it. The Hebrew for "mocker" implies impertinent and tiresome babbling and jeering, a kind of behaviour which might proceed from superabundance of health and spirits, but comported very ill with the habitual gravity of an eastern nation; and the Hebrew term for "raging" implies heat of animal appetite, such as might arise from over-pampering the body with luxurious diet. Each term indicative of effect seems applicable indifferently to each liquor, and taking the same mode of construction already adopted in other texts of similar style in the Book of Proverbs, some have inclined to give the sentiment of the passage as if it stood thus—"Yayin and shechar when drank plentifully make a person an impertinent, troublesome talker and jeerer, and when taken in excess make a person wanton and lascivious."

From the constant practice of using mixed drinks in antient times the idea of strength appears to have become, in some measure, interwoven with the idea of thickness. Thus, Hippocrates, after speaking of *melicrate*, a mixture of honey and water, observes that the thickness (or unmingledness) of wine, *and of honey*, makes a great difference in the strength of each. Again, the term, forte, "strong" is constantly used in those Roman authors who have treated of wines in the sense of amarum, "harsh, rough, bitter," as contrasted with dulce, suave, lene, "luscious, sweet, mild;" and methods are even pointed out to correct faults of the first description, and for converting such wines into those of the latter quality. And, speaking of both yayin and shechar in general terms, if strength was to be measured, as it would be in all *un*intoxicating drinks, by richness and nutriment, the balance would probably have been in favour of yayin.

In Numbers xxviii 7 it is directed to be used as the drink offering of the daily continual offering. In the first directions for that offering (see Exod. xxix 40) yayin only is named. This has led some to suppose that shechar is mentioned in Numbers by mistake, or else as equivalent to yayin. The writer does not coincide with either of these views. It appears to him that it must have been

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an independent subject of offering, used indifferently instead of yayin, as occasion and circumstances rendered convenient, but less frequently, inasmuch as it is clear from the less frequent notice of it in Scripture, that it was less commonly used altogether than yayin. It is due to the assertors of both opinions to acknowledge that while yayin is constantly named in connexion with sacrifice and offerings, shechar is mentioned with them only this once, and here it is translated "strong wine."

In one other passage—Psalm lxix 12. (Heb. 13.) it stands unconnected with yayin, the phrase rendered "drunkards" consisting of two words meaning simply "drinkers of shechar." And if, as before suggested, it was an inferior drink, the expression—"drinkers of shechar" (or shechar-bibbers), as applied to the vulgar drinker, might not inaptly have formed a contrast to the more genteel drinkers of yayin (the "wine-bibbers") noticed in Prov. xxiii 20, especially if the general term yayin is there held to have intended *sobhe*, because the advice of King Solomon being delivered to the young prince, his son, must have been intended to guard him in his intercourse with persons of rank, with whom he would naturally associate, and amongst whom *sobhe* would have been the most fashionable beverage. In every other passage, being 21 out of 23, it is noticed in conjunction with yayin.

In the ensuing comparisons of shechar with yayin the author has adopted the language of the public version of the Bible. without regard to his own peculiar construction of some of the texts. A comparison of the passages will best convince any one whether shechar was really stronger than yayin or not, or whether they were not upon an equality in this respect. Thus both of them are noticed as allowable common beverages in Deuter. xxix 6, where Moses reminds the Israelites that during forty years, in their wanderings in the wilderness, they had not eaten bread nor drank yayin or shechar, implying, it is presumed, that they had been accustomed to them before, although during that interval miraculously supplied with other food and drink. Both were expressly permitted (see Deut. xiv 26) to be purchased and used at the triennial offering of tithes before the Lord, if the journey should be too long for them to carry the tithes in their kind to the place appointed. Both were equally forbidden after the fatal error of Nadab and Abihu, for "the Lord spake unto Aaron saying, Do not drink yayin nor shechar, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation:" see Levit. x 9; and if at a later period, after an interval of above 700 years, the prophet Micah had occasion to complain that the use of either had contaminated the prophets of the Lord, the complaint applied equally to both. "If a man walking in the spirit and falsehood do lie, saying, I will prophesy unto thee of yayin and shechar, he shall even be the prophet of this people:" see Micah ii 11., so, at a still later date, Isaiah had to lament that both the priest and the prophet were swallowed up of yayin, had erred and were out of the way through shechar: see Isaiah xxviii 7. The vow of the Nazarite obliged him to separate himself equally from yayin and shechar, from vinegar of yayin and vinegar of shechar: Numbers vi 3. The wife of Manoah was directed by the angel to drink neither yayin nor shechar during her pregnancy with Samson, who was to be

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brought up as a Nazarite to the Lord: see Judg. xiii 4. 7. 14. And pious Hannah, the mother of Samuel, when taunted by Eli the priest, as drunken, disclaimed the use of either, saying, "I have drunk neither yayin nor shechar." 1 Sam. i 15. In their pure state they were equally, and the one no more than the other, an incentive to sensuality. "I will fetch yayin, and we will fill ourselves with shechar:" Isaiah lvi 12. (Heb. 13.) In their mixed state the denunciations against both were equally powerful. The woe was denounced against those that rose up early in the morning to follow shechar, and against those that sat up late at night till yayin inflamed them; against those that were mighty to drink yayin, and against those that were mighty to mingle shechar: see Isa. v 11. 22. If yayin is branded as a mocker, shechar is classed with it as raging: see Prov. xx 1. Both are treated as equally capable of ministering to drunkenness—"They are drunken, but not with yayin, they stagger, but not with shechar:" see Isaiah xxix 9. And lastly, if it had become a proverbial saying, "It is not for kings to drink yayin," the close of the sentence of condemnation ran—"nor for princes shechar:" see Proverbs xxxi 4; and if in some extreme case, not now clearly understood, yayin was ordered to be given to those that were of heavy heart (bitter of soul), shechar was also directed to be given, in another extreme case, to those that were ready to perish: see Provb. xxxi 6. Each is, evidently, in its pure and simple state, equally connived at, sanctioned, recommended, or ordained: each is, evidently, in its impure or drugged state, equally disowned, disapproved, condemned, denounced, and forbidden.

XLII. HHOMETS.

This term not having received the translation of "wine," further observation upon it is not requisite. The reader can turn at leisure to the texts in which it, or its corresponding Greek term, *oxos*, is found, and which are all scheduled in the appendices to this treatise. Some light might perhaps be thrown upon the nature of the things consumed during the ancient Jewish feast of the Passover, by a consideration of the passages in which this term occurs, in conjunction with those in which the Hebrew *seowr*, leaven, or ferment, and *matztzowth*, unleavened things, are found, as also the corresponding Greek terms in the New Testament. The author has purposely left this branch of the subject untouched for some one better versed in Jewish antiquities.

As a contrast to this last may be noticed the word *mamettakkiym*, which occurs in Nehem. viii 10, rendered, "Go your way, eat the fat and drink the sweet." It is derived from the word *mathowk*, sweet, or rather, luscious, which will be found in Prov. xxvii 7—"The full soul loatheth an honeycomb, but to the hungry soul every bitter thing is sweet." The prefix *min* may be construed either "out of" or "from," denoting an extract from something else, or in the sense of the Latin *præ*, "very," or "over and above," as præ-dulcis, "exceedingly sweet or luscious." In the absence of certain information, the translators very properly rendered it by the indefinite adjective—"the sweet" (in common parlance tantamount to luscious), leaving it to apply as might afterwards be found best. It is difficult to decide whether it meant a solid or a liquid. The place of sweet wine seems already sufficiently occupied by *sobhe*,

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to say nothing of *ausis*, which must of itself have been luscious; and *shechar* seems to comprise all other sweet drinks. There is a similar doubt as to the application of the word translated "the fat," but from the restrictions in the Levitical law as to eating the fat of animals (see Levit. iii 16. 17. vii 23—25), it is considered that it must have applied rather to fruits of a fat and unctuous nature. It has also the prefix, *min*.

XLIII. APPENDIX OF TEXTS,

FOR REFERENCE TO THE TERMS OF LESS FREQUENT USE.

[The figures after each verse denote the date before Christ.]

AUSIS.....Cant. viii. 2., 1000. Joel i. 5., about 787; iii. (iv.) 18., about 787. Amos ix. 13., 784. Isaiah xlix. 26., uncertain, but between 710 and 699.

HHAMRA.....Daniel v. 1. 2. 4. 23., all 539.

HHAMER. ....Deuteronomy xxxii. 14.

HHEMAR.....Ezra vi. 9., 519.; vii. 22., 458.

HHAMAR (the verb)...Psalm lxxv. 8. (Hebrew 9.) 710.

HHEMER (the adjective)...Isaiah xxvii. 2., 714.

SOBHE.....Hosea iv. 18., 776. Isaiah i. 22., 740. Nahum i. 10., 720.

SABHA (the verb) and SOBHEE (the participle)...Deut. xxi. 20., 1451. Proverbs xxiii. 20. 21., 984. Nahum i. 10., 720. Isaiah lvi. 12. (Hebrew 13.) uncertain, but between 710 and 699.

MESECH.....Prov. xxiii. 30., 984. Psalm lxxv. 8. (Hebrew 9.) 710. Isaiah lxv. 11., 710 to 699.

MASACH (the verb)...Prov. ix. 2. 5., 984. Isaiah v. 22., 758. Psalm cii. 9. (Hebrew 10.) 538.

SHEMARIM...Isaiah xxv. 6., 714. Psalm lxxv. 8. (Hebrew 9.) 710. Zeph. i. 12., 624. Jerem. xlviii. 11., 595.

ESHISHAH...2 Sam. vi. 19., 1051. 1 Chron. xvi. 3., 1051. Cant. ii. 5., 1001. Hosea iii. 1., 801. In some MSS. in Isaiah xvi. 7., 726, rendered *foundations*.

HHOMETS.....Numb. vi. 3. *bis*, 1490. Ruth ii. 14., 1245. Psalm lxix. 21. (Hebrew 22.) about 1015. Proverbs x. 26., xxv. 20., both 984.

SHECHAR.			
BOOK.	CAP.	VERSE.	DATE.
Levit.....	10	9	1490
Numb. ...	6	3	...
...	...	...	...
...	28	7	1451
Deut.....	14	26	...
...	29	6(5)	...
Judges ...	13	4	1156
...	...	7	...
...	...	14	...
1 Samuel.	1	15	...
Psalm.....	69	12(13)	ab1015
Prov.....	20	1	984
...	31	4	...
...	...	6	...
Isaiah.....	5	11	758

SHACHAR.

The meaning of this verb and its participle *shiccowr* and the noun *shiccarown* derived from it, as implying "to become drunken," "a drunkard," and "drunkenness," is admitted on all hands. Its primitive sense was "to drink largely," "abundantly," "to the full." In that sense it will be found in Cant. v. 1., Haggai i. 6. Thence it came, by an easy transition, to denote an innocent mirthfulness, as in Genesis xliii. 34. Arrows are said, in a figurative sense, in Deut. xxxii. 42. to be "drunk with blood," because saturated with it;

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SHECHAR.			
BOOK.	CAP.	VERSE.	DATE.
Isaiah.....	5	22	758
Micah....	2	11	753
Isaiah.....	28	7	740
...	...	...	...
...	...	...	...
...	24	9	714
...	29	9	713
..	56	12(13)	710 to 699

SHACHAR.

and in Isaiah xlix. 26. the enemies of the church are to be made "drunk with their own blood." Its use in a bad sense was formed by the same process as the past participle of our word "to drink."

[THROSH...The Index to this, as also to DAGAN & YITZHAR, has been already given.]

THE NEW TESTAMENT.

APOLOGY FOR EXTENDING THE WORK.

The author had originally closed his treatise with the consideration of the wines mentioned in the more ancient portion of the Bible, and there he would willingly have laid down his pen. He would willingly have left it to some more competent individual to pursue the investigation as regards the use of wine during the New Covenant period, inasmuch as it unavoidably involves the consideration of the personal habits and conduct of the Saviour of mankind and his apostles. It has, however, been very strongly urged upon him by friends, whose judgment he values, that the work would be otherwise incomplete; and, in the doubt whether it would be taken up in a right spirit (as he trusts he will himself bring to it), he yields to their entreaties to continue it. He enters upon the task deeply sensible of the difficulties that surround a subject which has been so treated as to have now become scarcely capable of being touched, in ever so cautious a manner, without some risk of disturbing the equanimity of the sincere christian, or rousing up the irritable temper of those who fear or hate the truth, and would crush inquiry, ever ready to start up and make a man an offender for a word.

With ample experience before him that vigour of intellect, and clearness of discrimination, and soundness of judgment, are by no means exclusively associated to an acquaintance with the learned languages, he will pursue the same plan adopted in the former part—in the previous definition of terms and phrases, which the learned may deem unnecessary, but, for the sake of the unlearned, must excuse. With a similar apology for his attempt to fix an intelligible character upon ancient words, by Anglicising the pronunciation for the unlearned, he will at once proceed to a

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XLIV. SUCCINCT DEFINITION OF NEW TESTAMENT TERMS.

OINOS,—*a generic term*, comprehending every variety of wine, and in that respect corresponding to the Hebrew *yayin*, and the Latin *vinum*.

* GLEUKOS, must—in common parlance sweet or new wine—and corresponding to the Hebrew *ausis*, and to the Latin *mustum*.

SIKERA,—sweet or saccharine drink, corresponding to the Hebrew *shechar* and the Latin *sicera*.

OXOS,—vinegar—sour or acid wine, corresponding to the Hebrew *khometz*, and the Latin *acetum* and *posca*.—Besides which there was

* AKRATON,—unmingled, mere, or pure wine, corresponding to the Hebrew *khamer* and the Latin *merum*, and the opposite to the Hebrew *mesech*.

There were also two phrases, which will be noticed, although not translated "wine," but "the fruit of the vineyard," and "the fruit of the vine." The above will serve for an introduction to

XLV. A FULLER EXPLANATION OF TERMS, ETC.

1. Οινος, *oinos*, wine. This is a general term for every description of wine, being equivalent to the Hebrew *yayin* and the Latin *vinum* in that respect, although it is not clear whether it was ever used in the sense of grapes.

It has been frequently represented as derived immediately from the Hebrew, which is also represented to have been the parent of the Latin *vinum*, as well as of the terms for wine in a host of modern languages. It appears more probable that both were borrowed from the Hebrew intermediately through different channels. From the Latin have in turn been derived, immediately, the Italian and Spanish *vino*, Portuguese *vinho*, and French *vin*; while the kindred terms in the northern languages of Europe might for the most part be traceable either to the Greek or some more eastern source. However, the English is the one which will chiefly interest the reader, and that undoubtedly came direct from the Saxon *wein*, which probably was borrowed immediately from the Greek. There is certainly a difference in the orthography, the letter w being deficient in the Greek; but the reader will easily detect its sound if he will only attempt to pronounce the word *oinos* as a trissyllable, gliding over the first vowel as lightly as possible, and laying considerable emphasis on the second. An illustration of the sound existing without the character, occurs in the French language, in the common affirmative *oui*, yes! pronounced "wee;" and perhaps their nautical term *oueste*, "west," may be mentioned as another.

* The orthography sometimes adopted of *gleucos* and *acraton* is equally correct. The only reason for preferring the K is, to preserve uniformity in some other words wherein the use of C would appear to favour a soft sound, which the pronunciation of public schools does not recognize, though constant adherence to the hard occasionally causes strange metamorphoses. Thus, the name of the celebrated Roman orator, Cicero, occurring in a Greek book, is pronounced, without any remorse, Kickeron. So the Greek is sounded *sikera*, and yet its Latin derivation is *sicera*, while the Greek *glukera*, when transferred to a Roman name of endearment, appears as *glycera*. However, amid a choice of difficulties, the system which secures uniformity is practically the best.

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With the epithet νεος, *neos*, it signified new wine, in contradistinction to παλαιος, *palaios*, old wine, and is so mentioned in the New Testament; see Matt. ix. 17., Mark ii. 22., Luke v. 37.—Florentinus, in a chapter on the time and mode of tasting wines, counsels the husbandman often to taste both his new and his old wine, so that the slightest commencement of acidity might not escape him.—*Vide* Geoponica, Lib. vii., cap. 7.

It occurs in a compound form in οινοποτης, *oinopotees*, a drinker of wine, or wine-bibber (see Matthew xi. 19., Luke vii. 34.); in οινοφλυγια, *oinophlugia*, excess of wine, or, literally, heat of wine (1 Peter iv. 3.); as also in the phrase μη παροινος, *mee paroinos*, not by or near unto wine—a phrase equivalent to the Latin term *abstemius*—"abstemious," from *abs*, "without," or "abstaining from," and *temetum*, an old word for wine; a term which, in consequence of malt liquor and ardent spirits not being then in use, was equivalent to our modern teetotaller, and Ovid rightly describes one where he says, Gaudetque abstemius undis—"and the abstemious man delighteth in water."—See Ovid's Metam., xv. 323.

2. Γλευκος, *gleukos*, must—in common parlance sweet or new wine. It occurs but once in the New Testament, viz., in Acts ii. 13., where it is rendered "new wine."

Its derivation implies the possession of what is vulgarly termed "sweetness," though a nicer discrimination of terms fixes the meaning to "luscious," rather than "sweet." Homer, in his Odyssey, Lib. xx. line 68, has happily marked the distinction by applying a kindred derivative, γλυκερος, *glukeros*, "luscious," to honey; while in the same line he bestows the epithet of ηδυς, *heedus*, "sweet," to wine. Such was exactly the character of must, as is clear from many Roman authors, who describe it as *dulce*, "luscious;" while they tell us that in the state of wine it became *suave*, merely "sweet." It is also constantly used by the Geoponics in the sense of must; indeed, one of them, Diophanes, who was familiarly acquainted with the Latin language, has actually coined the word mustum into a Greek word, for the purpose of illustrating the meaning of *gleukos*. *Vide* Geoponica, Lib. ix. cap. 20, where he says, γλευκους τουτεστι του καλουμενου μουστου (gleukous toutesti tou kaloumenou moustou), "of *gleukos*, that is what is called *mouston*."* The particular quality of luscious was no doubt selected as peculiarly appropriate to distinguish a liquor which at first invariably possessed it, in a country where the greatest difficulty existed in preventing its running into the acetous fermentation, as the repeated complaints of their authors show.

There was another species of wine, called γλυκυ, *gluku*, very different from the above, and corresponding to the Roman *passum*, being a kind of natural *sapa*, concocted without artificial heat. The ancient mode of preparing it in Bythinia is fully described in the extract from Didymus, the Geoponic, in our note to Proverbs ix. 2. 5. among the illustrations to *yayin*. It, however, does not occur in the New Testament.

* The Greek ου is supposed to have corresponded in sound to the protracted Roman u, and, like the French ou, and Italian u, to have been pronounced like the English oo in *boon*. ον was a termination peculiar to Greek nouns, as um was to Latin ones, and each language retained its own terminations in deriving words from the other. Thus, the Greek *mouston* resembled the Latin *mustum* in sound and spelling as nearly as the genius of the language admitted.

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3. Σικερα, *sikera*, had the same meaning as the Hebrew *shechar*, from which it was perhaps coined in order to supply the deficiency of a native Greek term. The Septuagint use it in their translation of *shechar*, and the Vulgate has Latinized it to *sicera*. It occurs but once in the New Testament, viz., in Luke i. 15.

4. Οξος, *oxos*, vinegar or sour wine, derived from οξυς, *oxus*, acid. It corresponds with the Hebrew *khometz*, the derivation of which was similar, and to the Latin *acetum*, vinegar, and to *posca*, sour wine, so called because drank *post escam*, after eating.

5. Ακρατον, *akraton*, signified simply unmixed or undiluted wine, being applicable equally to must, and to wine, whether inspissated or not. Varro, in his Treatise de Re Rustica, Book i. chap. 8, mentions a kind of wine-vessel under the name of *acratophoron*, which in Cicero de Fin. iii. 4. appears Latinized to *acratophorum*, and literally meant an *acraton*-(or unmingled wine)-*bearer*, probably some large vessel in which the cup-bearer brought the wine into the room where the guests were assembled, as the bowl in which it was mixed was called κρατηρ, *krateer* (crater), literally "a wine-mingler." The extreme commonness of its use in Greece may be estimated from its having furnished the derivation of the name of one of their meals—ακρατισμα, *akratisma*, (Latin, *jentaculum*) "breakfast," because that meal consisted principally of bread moistened with *akraton*, perhaps in the honied (*debhash*), treacle, or molasses form. The etymology of the term itself being evidently connected rather with the mode of use than indicative of any inherent quality, it is, of course, needless to inquire whether it meant any particular species of wine. It occurs but once in the New Testament, in Rev. xiv. 10., which will be commented upon in its proper place.

These are all the terms for wine mentioned in the New Testament. The two phrases of which a notice was promised, are

1. Καρπος του αμπελωνος, *karpos tou ampelonos*, "the fruit of the vineyard." It evidently means nothing more than the crop or produce of the vineyard in its natural state, comprising both the fruit of the vine and of the fig tree, which was frequently planted with it, and occasionally that of other trees, for the vine did not require, like the olive tree, its own peculiar enclosure. In the south of Italy fig trees are at this very day planted at intervals for the vines to trail upon, forming rich festoons and bowers, while corn and pulse are sown in sunny spots between the vines.

2. Γενημα της αμπελου, *genneema tees ampelou*, "the fruit of the vine." This is also a general phrase, but of less extensive meaning than the last, being restricted to the produce of one particular tree, the vine.

It occurs only in the account of the Last Supper of our blessed Lord with his disciples, in the words which he addressed to them on presenting the cup (see Matt. xxvi. 29., Mark xiv. 25., Luke xxii. 18.); but as Christ must have used either the Syrian language or the Chaldee, and not the Greek, the present phrase must, of course, be taken as merely a translation of the one actually uttered. It has generally been considered as a periphrastic expression for *oinos*, "wine," but no sufficient reason has been alleged for its use in preference to the plain term. As it was the common practice

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to bring the bunches of grapes to the table, and then and there to squeeze them into a cup or drinking-vessel, is it not probable that Christ so used them on that occasion? And might he not thus have spoken of the contents of the cup with reference to the bunch of grapes he had only the moment before been pressing? Some supposition of this kind appears necessary to reconcile the expression with the thing it was intended to denote. Whether it was drank as an *akraton*, or was converted into a *mesech* with water, will form a more proper subject of consideration in another place.

The writer has not yet met with the exact phrase in any profane Greek author. The one which approaches nearest to it is in an ode to Bacchus, generally attributed to Anacreon (and printed amongst his odes), viz., *γονον αμπελου τον οινον*, *gonon ampelou ton oinon*, "wine, the offspring of the vine"—an expression which probably originated with the practice just alluded to, for amid the ruins of Pompeii (a city of Italy, which was destroyed by an eruption of Mount Vesuvius about the year 79,) there has been found near the Street of Dried Fruits, a painting of Bacchus pressing the juice out of a bunch of grapes he holds between his hands into a vase placed upon a pillar. A wood-cut of it may be seen at page 213 of the 2d volume of Pompeii, published in the "Library of Entertaining Knowledge."

XLVI. CONDITION OF PALESTINE, AS REGARDED DRUNKENNESS, AT THE COMMENCEMENT OF THE NEW TESTAMENT PERIOD.

Although about three centuries appear to have elapsed between the last mention of wine in the Book of Chronicles and the birth of John the Baptist, as recorded by Luke the Evangelist, there does not appear to have been, as respects the use of that liquor, any material change in the habits of the Jewish nation. If any had occurred, the probability is that it was on the side of restriction rather than of indulgence of appetite; for it is a fact, upon which authors are agreed, that, notwithstanding the constant tendency of that nation towards idolatry in the first few centuries of its existence, a very marked alteration took place either during the Babylonish captivity or after the return from it; and that at no continued period of their history were they so free from intermixture with idolatry, the tendency being rather to slavish adherence to the forms and ceremonies of the Levitical Law, without regard to their spirit and intention. The connexion between idolatry and drunkenness has been before noticed more than once, and the observation just made is confirmed by the general tenour of the gospel history, in which an addiction to idolatrous practices is never alluded to by Christ in the remotest way, but the sanctimonious formality of the Pharisees is often reproved in the bitterest terms. Of drunkenness in particular, of which so many individual instances are recorded in the Old Testament, not a single one is noticed in the New; and although there are frequent and pointed reproofs of it in the prophets, it forms no particular object of animadversion in the gospel writings, the most powerful passage (Gal. v. 21.) only noticing it in connexion with several other sins, the indulgence in any of which would equally exclude from the kingdom of heaven.

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XLVII. NOTICES AND INFERENCES AS TO THE PERSONAL HABITS OF NEW TESTAMENT CHARACTERS AS REGARDS THE USE OF WINE AND SHECHAR.

1. JOHN THE BAPTIST.

The vow of the Nazarite of abstinence from wine and shechar, which had been noticed in the Book of Numbers nearly 1500 years before, was still retained. For Luke relates that Elizabeth, from her first conception of John the Baptist, devoted him to the service of the Almighty as a Nazarite, saying, "he shall be great in the sight of the Lord, and shall drink neither wine nor *sikera*" (*shechar*). See Luke i. 15. In chap. vii. verses 33, 34, of the same gospel, Christ refers to this peculiarity as actually carried out in the character of the Baptist—"John came neither eating bread nor drinking wine"—and shechar, though not mentioned, may fairly be implied—and Mark i. 6., speaking of his food, says, "he did eat locusts and wild honey." See also Matth. iii 4.

2. JAMES THE GREAT.—MATTHEW.—AND JAMES THE LESS.

With regard to the apostles, disciples, and early converts to christianity, it is recorded by early writers, who had authentic sources of information, that the apostles James and John, the sons of Zebedee, and who, from their vehement and energetic preaching, were styled Boanerges, that is, "sons of thunder," were very eminent for a mortified life, and that they never ate either flesh or fish: see Epiphanius, Lib. lviii. c. 4., xxx. 24. And Clemeus Alexandrinus relates of the Evangelist Matthew, that he was so far from indulging his appetite that he refused to gratify it with lawful and ordinary provisions, eating no flesh, his usual diet being nothing but herbs, roots, seeds, and berries. It is also recorded of James the Less, the author of the epistle under that name, that he was a man of such divine temper as to be the love and wonder of the age in which he lived; that he wholly abstained from flesh, and drank neither wine nor sikera, nor ever used the bath; and that his whole body was covered with paleness, through fasting.

Setting aside such writers, and turning, as the reader will be better pleased, to the page of Scripture, it appears to contain nothing directly bearing upon, or from which any inference can be drawn as to the personal habits of any of them, except Peter, Timothy, Titus, and Paul.

The reason of this barrenness of mention of them is obvious. The evangelists were occupied in the relation of facts illustrative of the divine mission of their Lord and Master; while the epistolical writers were similarly occupied in advising and confirming christian churches or individuals; and all of them were too sensible of their own deficiencies, with the divine model so recently set before them, and all so exempt from any feeling of personal vanity, that inducement to the mention of any thing personally relating to themselves rarely occurs. Neither would it be expected to occur in relation to the ordinary eating and drinking of common food and drink, such as wine was.

3. JOHN THE EVANGELIST.

In the Evangelist John, least of all, would any instance of self-mention be expected—least of all would it be expected in John,

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who in recording many things in which he was noticed with particular favour by Jesus, with a modesty peculiarly characteristic, chose to veil himself under the circumlocutory phrase of "the disciple whom Jesus loved." Of the four Gospels, his contains the fewest allusions to wine. In the Book of Revelations it is noticed once as among the articles of merchandize of the mystical Babylon; and, either with or without the wine-press, as many as nine times in imagery illustrative of her corruption, or the wrath of the Almighty upon it. But these expressions, having been dictated by inspiration, do not convey any intimation of the opinion or practice of the evangelist himself. The reader can consult the passages, and form his own opinion.

4. THE APOSTLE PETER.

Next in order stands the Apostle Peter. It was he who, on the day of Pentecost, when the unbelieving Jews, unable to comprehend the miraculous descent of tongues, attributed the conduct of the apostles to the influence of intoxication, taunting them with saying "these men are full of new wine" (see Acts ii. 13.), was foremost to repel the insinuation. It was Peter who then stood forward in defence of himself and his brethren—not to vindicate—not to palliate—not to apologize for, by admitting, as many of the advocates for wine in the present day contend, the general custom or propensity of the apostles to indulge in habits of intoxication, evading the accusation by merely pointing out the improbability of it by the hour of the day (being yet only nine in the morning)—but by boldly explaining that it was but the fulfilment of a prophecy of Joel, and thence leading them onward through a discourse probably the most effective that was ever pronounced by a mere man, as that same day there were added to the church about 3000 souls—a plain proof of the groundlessness of the accusation as to himself, for who would have paid any respect to him to listen to him, had it been true in the slightest degree? See Acts ii. 14—41.

What else relates to Peter in connexion with this subject, is contained in his 1st Epistle, which was addressed to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia (that is, Lydia), and Bythinia. He says, chap. iv. verse 3, "the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine (the expression is, *oinophlygiai*, heats of wine), revellings, banquettings, and above all, idolatries;" and in verse 7, "But the end of all things is at hand, be ye therefore sober and (*νηψατε*, *neepsate*) watch (or, rather, "be abstinent") unto prayer." The verb of which *neepsate* is a part, is compounded of two words literally signifying "be not drinkers of," referring to wine, the liquor just before mentioned. It must be left to the reader to form his own opinion how far the apostle acted upon the moral lessons which he taught to others. He evidently did not deem hospitality inconsistent with total abstinence, for in verse 9, he says, "use hospitality one to another, without grudging."

5. TITUS, THE BISHOP OF CRETE.—AND INCIDENTALLY OF THE CELEBRATED CRETAN PASSUM, OR RAISIN WINE.

Titus was a bishop, or overseer, of the church in the island of Crete, now Candia. In the epistle which Paul wrote to him, he

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recounts the various points of character which such an officer of the church should aim at preserving. Amongst these he is to be μη παροινος, *mee paroinos*, "not given to wine," or more literally, "not by, or near unto wine:" as much as to say that he was to keep at a distance from it. Yet, notwithstanding this, he was to be a lover of hospitality: see chap. i. verses 7. 8. Again, in chap. ii. vrs. 2., adverting to the elders or aged men under his charge, he directs that they should be νηφαλεους, *neephaleous*, "sober," literally not drinkers, i.e., of wine, it being derived from the same root as the word *neepsate*, just explained. Thus the former (the bishop) was not even to countenance the drinking of wine by his presence; the latter (the elders), although not so entirely restricted, were nevertheless to be abstainers from drinking. And in the following verse the elder women, although permitted to drink, were to be μη οινω πολλω δεδουλωμενας, *mee oino pollo dedoulomenas*, "not given to," or, rather, "not enslaved to much wine." The next question of course will be, what kind of wine?

Now the island of Crete was famous for its wines, spiced and seasoned wines: see Pallad. October xiv. 13. It was also celebrated for its passum, a wine made from raisins dried in the sun. Pliny, who was contemporary with Paul, notices it in his Natural History, Lib. xiv. cap. 9. as more approved in Italy and the neighbouring provinces, than any other of the same kind, ranking what was brought from Cilicia (in Asia Minor) and Africa as next to it. Juvenal, a Roman poet, who flourished a little later than Pliny in the first century, also mentions it in Sat. xiv. 270, where he says—

> "Tu gaudes pingue antiquæ de litore Cretæ
> Passum, et * * * * * * advexisse lagenas."

He was speaking of a merchant who was congratulating himself upon the profits to be derived from a cargo he had imported from the shores of ancient Crete, consisting of some rare flagons and fat passum, that is, rich wine of the uvæ passæ, or partially-dried grape. In speaking of raisins (in reality a French word, signifying grapes) as thus producing wine, the reader must dismiss all idea of the fruit purchased in shops in this country under that name. The uvæ passæ, or partially-dried grapes, from which the passum was made, were dried only to a certain extent, by being exposed to the sun for a few days, or in some other way, in order to concentrate the juice while in the grape—a method which, while it secured the desirable quality of richness, effected it, of course, without the slightest risk of fermentation, the process being conducted within the husk, which excluded the atmospheric air. The Cretan wine retained its reputation even at the time of the Crusades, for the poet Tasso, who is remarkably faithful in his descriptions of scenery, and accurate in delineation of manners, in his Jerusalem Delivered represents his hero, Godfrey of Boulogne, while lingering on the banks of Jordan during the tedium of the siege, as accustomed

> "——— Tra pochi sedendo a mensa lieta,
> Mescolar l' onde fresche al vino di Creta."
>
> "A few choice souls at jovial board to seat,
> Mingling cool water with the wine of Crete."

The Roman and Greek laws, although prohibiting wine in general to women, allowed them in general, after the age of 30 or 35,

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to drink boiled wines, which must have pretty nearly resembled in character those of Crete, noticed above. See Pliny, Lib. xiv, cap. 13. Valer. Max., Lib. ii, cap. 1. See also Apud Nonium, Cicero, iii de Rep. The apostle, therefore, deemed it unnecessary to send any directions as to the younger women, they being already sufficiently restricted by the general custom of the country.

On the whole, the directions in the Epistle to Titus are so unambiguous that, in the absence of any particular impediment, the presumption would naturally follow that they were fully carried out in practice by the party to whom they were addressed, and that Titus, the primitive bishop or overseer, as a total abstainer, set an example in his own person, worthy the imitation of those who profess at the present day to hold like stations in the church.

6. TIMOTHY, THE BISHOP OF CORINTH.—THE PARTICULAR ADVICE OF THE APOSTLE PAUL TO HIM.—NOTICES OF ANCIENT MEDICINAL WINES.—THE WINE OF CORINTH.—INFERENCE.

Rather more is said of Timothy. He was also a bishop, or overseer of the church at Corinth, one of the principal cities of European Greece. Paul, in his first Epistle to him (see chap. iii. ver. 2. 3.), instructs him also as to the qualifications to be possessed by such an officer, and in language not very dissimilar to that used in the Epistle to Titus. Amongst them are, that he be sober (in the Greek *neephaleon*,* literally, no drinker), of good behaviour, given to hospitality, apt to teach, not given to wine (in the Greek *mee paroinon**, literally, not by, or near unto, wine); while in verse 8 the deacons are enjoined to be μη οινω πολλω προσεχοντας, (*mee oino pollo prosecountas*), "not given to much wine," a phrase which in the original means as much as "not following after," or "not having the face set forward after much wine," and reminds us of the phraseology of Isaiah, in his denunciation of woe against those who, in his day, rose up early in the morning to follow *shechar*. The women were in like manner to be sober (in the Greek *neephaleous*,* abstainers), there being doubtless some particular reason for placing the women of Corinth under greater restrictions in this respect than those of Crete. Perhaps it was, that this advice was generally to all the women of Corinth, young as well as old; whereas that to the Cretan women was to the elder ones exclusively, Corinth being, moreover, one of the most corrupt and sensual places in Greece. As far as regarded women under the ages of 30 or 35, it imposed no greater restriction than the general custom imposed even upon heathen women, and there was no reason for christian sisters having a greater liberty allowed them.

Such was the general advice given by Paul to Timothy, for the regulation of his own practice, and that of the deacons and women. In another part of the same Epistle (chap. v, verse 23) Paul gives him an especial piece of advice, which it is our duty to reconcile with the general one just adverted to. He says—"Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities." From this it may fairly—in fact it must necessarily

* It is remarkable that the word *neepho*, from which the above Greek word is derived, is explained by Schleusner by—abstineo omnis potus inebriantis usu: "I abstain from the use of all intoxicating drink," being the substance and nearly the language of the total abstinence pledge; while the other phrase, *mee paroinos*, also corresponds with that part of the pledge which professes to discountenance drinking in others.

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—be inferred that the usual habit of Timothy was, 1st, to drink water as his ordinary beverage, and 2nd, not to drink wine. Had he not been a water-drinker, there would have been no necessity for the recommendation to discontinue drinking it; and had he been even a moderate wine-drinker, there would have been no necessity to recommend his commencing to use it. Two reasons are here specified for the latter recommendation, viz.: 1st, "for thy stomach's sake"—for some disorder of the stomach under which he was suffering; and 2nd, "for thine often infirmities"—some disorder, constitutional or otherwise, which was constantly recurring.

The last reason assigned in the recommendation seems to preclude the idea that it was given for dietetic purposes. But, supposing, for sake of argument, that it had been, it may be observed that in wine countries good pure wine (that is, unfermented must) is an excellent restorative. Cornaro, the noble Venetian, whose case of life much prolonged by strict attention to regimen is well known, always found himself, during the latter part of his life, low and weak in July and August, the two months preceding the vintage; but in September, as soon as he could procure fresh grape juice, it restored him, in three or four days, to the health he had lost while drinking old wine.

If, on the other hand, it was recommended for medicinal purposes, it may be observed that wines formed, in ancient times, the basis or vehicle of many medicines of internal as well as external application, such as the one alluded to in the parable of the good Samaritan. They were not, however, alcoholic, like the tinctures of the present day, being for the most part compounded by boiling must (though in some instances wine was used instead) with herbs, plants, seeds, &c., the medical qualities of which were well known.

Pliny, in his Natural History, Lib. xiv, cap. 16, which treats exclusively de vinis factitiis, "on compounded wines," commences with—Itaque non miror innumerabilia pœne genera factitii reperta multis ante sæculis, quæ nunc dicemus, omnia ad medicinæ usum pertinentia: "Therefore I am not surprised that many ages ago an almost innumerable host of factitious (or compound) wines should have been invented—the which we will now speak of, all of them appertaining unto medicinal purposes." The process of making them is related thus—Factitiorum primum fit ex ipso vino quod vocant adynamon hoc modo: albi musti sextarii xx,* aquæ dimidium: ferveat donec excoquatur aquæ mensura. Alii marinæ sextarios x, tantundem pluviæ mellis musti, miscent: decapulant, et in sole xl dies torrent. Dant ægris quibus vini noxiam timent: "Amongst factitious (compounded) wines the principal one is made from the very same wine which people call 'adynamon,' after this method: take 20 pints* of white must and half that quantity of water: let it boil until as much as the original bulk of water added is evaporated. Some persons mingle 10 pints of sea water with as many of rain water, honey, and must, pour it out (into other vessels), and scorch it for forty days in the sunshine. They

* We have no measure exactly corresponding to the sextarius. Although it is rendered "pint," it should be observed that it is considered to have contained about a pint and a half. It was so called from its being *pars sexta*, the one-sixth part of a congius, which was about equal to our gallon. In receipts like the above, where all the quantities are mentioned with the same measure, it creates no obscurity to translate either "pint" or "quart," as the relative proportion of ingredients continues the same.

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give this to sick persons in whose particular cases they apprehend noxia vini." It will here be noticed that although a wine was selected as the basis of the medicine, it was such an one as could not in the slightest degree have resembled our modern wines, and could have borne no likeness to our ardent spirits. It was a wine called "adynamon"—a peculiarly weak wine, so named from two Greek words, signifying "without strength." In the second receipt honey was added, and it was deluged with a much larger proportion of water, which perhaps was not all evaporated; and the reason is given, namely, to avoid a certain ill consequence which resulted from the wine in particular cases. This ill consequence is distinguished by the expression, "noxia vini," and was nothing more or less than the irritation and heat which, independent of the presence of any alcohol, accompanied the use of wine in general, according to the greater or less freedom in its use (and that, too, although much less perceptible, in inspissated wine), and is supposed to have been the main ground of the ancient prohibitions of wine to females and young persons amongst the Greeks and Romans. It is evident there could have been no alcoholic noxia vini in the wine made by the first receipt, after such a determined evaporation, even if the very strongest port or sherry of modern days had been used, instead of the harmless adynamon. What was the exact effect of the process it is difficult to say (although some there doubtless was), for the reader will have observed that nothing of a medicinal quality is added to it. It was adynamon before boiling, and it was adynamon after it, the quantity even not having been increased. Whatever might have been its value or its worthlessness, Pliny has placed it in the first rank of medicinal wines, and there it stands, guiltless of alcohol,

> Even as the drops from Heaven's pure arch that fell,
> Or rose in bubbling spring, or clear cool well.

According to the second receipt, although not boiled, it was put to a test much more severe than any alcoholic wine could have withstood, in being exposed, for forty days, to the sunshine, in a climate so sultry as that of Italy. In the same chapter Pliny notices about sixty different trees, shrubs, herbs, fruits, flowers, berries, roots, and woods, which were used for similar purposes. Other writers also describe medicinal wines. Cato, for instance, in De Re Rustica, cap. cxxiii, gives a receipt for one compounded with juniper, for complaints of the hip, and in cap. cxxv, another of the black myrtle, for bloody stools, the stitch, &c. Both of these were boiled; while in cap. cxxvi he mentions another, made with sour pomegranates pounded, and rough black wine put by for thirty days, being good for colic, diarrhœa, worms, &c., and prescribes about three quarters of a pint, fasting; and in cap. cxxvii he gives the receipt for another, in which pomegranates and fennel roots were used for the cure of dispepsy and strangury, and tells the proper quantity for a dose, with a curious recommendation to assist the operation of the medicine, at the end. Greek authors are equally explicit. The first 22 chapters of Book viii of the Geoponica are devoted to medicinal wines, and principally, if not entirely, for internal application, amongst which Rhodites, Marathrites, Conyzites, Omphacites, Petroselinites, and Absinthites are particularly specified, as adapted to strengthen, or otherwise to benefit, the stomach, the main difference consisting in the ingredient which

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supplied names to them, viz.: rose-leaves, fennel, fleabane, wild grapes, rock parsley, and wormwood.

Corinth is not mentioned by any ancient author as producing wine of any peculiar excellence or attractions. On the contrary, there was one made there so harsh in its nature, that Alexis, in Athenæus, says, "it was actual torture to drink it." The grapes, probably, were ill suited to the making of wine, if any judgment may be formed from those which are imported from the Ionian Islands, under the name of currants—a corruption, it is believed, of *Corinthiæ* (scilicet uvæ), *Corinth* grapes.

It is of no importance whether the recommendation to Timothy was solely by way of medical use, or partly medical and partly dietetic. It is clear that its use was intended to be restricted to a particular occasion of suffering, or else to recurring periods of suffering under some constitutional complaint which frequently occurred, and that such use was contrary to the settled habits, and probably to the inclinations, of the patient, who must have been a teetotaller in practice. Neither does the case form any justification of the modern practice of drinking alcoholic wine not concocted with medical ingredients, as a beverage, for pleasure, and the same wine for any and every disease to which the human frame is subject. Still, while temperance people themselves continue to encourage its latter application, how can they consistently condemn the medical man, whom self-interest so powerfully prompts to its recommendation, as both the originator and the aggravator of disease, by the treatment of which he obtains a livelihood? Let him judge himself, rather, upon a solemn review of consequences.

7. PAUL, THE APOSTLE OF THE GENTILES.

INQUIRY INTO THE ORIGIN OF THE TEXTS ROMANS XIV. 21., AND 1 COR. VIII. 13.—THE DOCTRINE OF CHRISTIAN EXPEDIENCY CURSORILY NOTICED.—INQUIRY WHETHER HE ACTED UPON IT.—INFERENCES.

With regard to the habit of Paul himself—whether he was accustomed or not to drink wine, in compliance with the ordinary usages of society—it is still more difficult to pronounce any decided opinion. No inference can be drawn from the recommendation of that liquor to his friend Timothy, so fully commented upon, because it was recommended, if not entirely, at least partially, with medical intent.

Neither can any very decided inference be drawn from his language in the celebrated text, Rom. xiv. 21., "It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak." This, however, will best appear after consideration of the cause or occasion of his writing thus.

It seems that amongst both the ancient Greeks and Romans there were certain superstitious practices connected with the slaughtering of beasts for food, such as the offering them to the heathen idols of the country. It was also a frequent practice to partake of the flesh so offered in the very temple of the idol, while portions of it found their way into the public shambles for common sale. The Gentile converts to christianity, for the most part, would have continued to purchase meat from the market without scruple, and even to resort, in common with their unconverted

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friends and neighbours, to partake of it as heretofore in their idol's temple. But occasionally the heathen would take advantage of the circumstance, and endeavour to draw back to idolatry some of the weaker and less intelligent converts, by endeavouring to persuade them that, having thus partaken of flesh tainted with superstitious practices, they had virtually recognized the existence of the idol. Paul himself saw the hollowness of the objection, when he declared "as concerning the eating of those things that are offered to idols, we know that an idol is nothing" (see 1 Cor. viii. 4.); although he perceived "there is not in every man that knowledge; for some with conscience of the idol unto this hour eat it as a thing offered unto an idol, and their conscience being weak is defiled:" see 1 Cor. viii. 7. He then plainly declared his opinion of the intrinsic indifference as to the eating or the abstaining, but recommended the latter as a duty, if the eating, although without any superstitious ideas, should encourage another to eat who could not do so without his mind being affected by such ideas; "meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse. But take heed lest by any means this liberty of your's become a stumbling-block to them that are weak." He then puts a particular case, and enforces this duty upon the better-informed by a very pointed question—"For if any man see thee which hath knowledge sit at meat in the idol's temple, shall not the conscience of him that is weak be emboldened to eat those things which be offered to idols, and through thy knowledge shall the weak brother perish for whom Christ died?" He then concludes by furnishing the answer (supposing, probably, that amongst the upper classes, who in all ages, as in the present day, have been disinclined to make sacrifices for a brother's good, the consciousness of self-condemnation might suppress the true answer,) "But when ye sin so against the brethren and wound their weak conscience, ye sin against Christ;" and declares what would be his own course if placed in similar circumstances—"wherefore, if meat make my brother to offend I will eat no flesh while the world standeth; lest I make my brother to offend:" see 1 Cor. viii. 8—13. Again he says, "All things are lawful for me, but all things are not expedient:" see 1 Cor. x. 23: and then addresses himself to the other case mentioned at the commencement—"Whatsoever is sold in the shambles, that eat, asking no question for conscience sake" (verse 25); and finally, to obviate any doubts in any imaginable case, he puts a third, thus—"If any of them that believe not [heathens] bid you to a feast, and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience sake. But if any man say unto you, 'This is offered in sacrifice unto idols,' eat not for his sake that shewed it, and for conscience sake" (verses 27. 28.); and, before he concludes the argument, he expands the principle, as a catholic one, to other actions as well—"Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God:" see verse 31.

The 1st Epistle to the Corinthians is dated from Philippi, a town in Macedonia, though it is generally supposed to have been penned at Ephesus, in Asia Minor; and the apostle, although he seems, in chap. viii. verse 4., to have been fully sensible that there were parties at Corinth whose consciences were affected by eating

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things offered to idols, yet does not appear to have been aware of any such cases having occurred at the place from which he was writing. Accordingly he states only in a conditional kind of way (interposing the conjunction *if*) what would be his own course if he should happen to be placed in such circumstances—"Wherefore if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend:" clearly showing that he had no present intention of acting upon it. In writing his Epistle to the Romans, in the following year, he devotes much less space to the subject, probably because no particular complaint had reached him from Rome, and it was therefore a matter of subordinate importance. In fact there seems no very direct reference to the practices alluded to in the Epistle to the Corinthians, and it is only from similarity of language, it is presumed, he must have had in view the possibility of similar practices wounding consciences at Rome. And then it was that he thought it proper to lay down a general principle, applicable to all cases of any description that might arise. For while in the Epistle to the Corinthians he had directed attention to abstinence from flesh, when the eating of it was likely to become a stumbling-block from superstitious notions connected with it, and no reference was made to the drinking of wine, which was untainted with such ideas, he expands the principle, in his Epistle to the Romans, to abstinence from wine also, that being a common article of diet. Indeed, it is not impossible that the apostle might have specified abstinence from wine for that very reason, to prevent any misapprehension from the exhortation to it being confined merely to abstinence from flesh, which was the main cause of the admonition. There seems to the author no other reason at all for the mention of wine more than of bread or herbs. Last of all, the apostle, to make entirely sure of no misapprehension, nor any particular virtue being attached to the abstinence from one or two particular articles, extends it to *every thing* whereby a christian brother stumbleth, or is offended, or is made weak. It may therefore evidently be concluded to have been laid down merely as a general principle, applicable to the use of any thing intrinsically innocent, irrespective of the practice of the apostle himself. And taken in connexion with the principles laid down in 1 Cor. viii., and the conditional kind of pledge, "If meat make my brother to offend," &c., in verse 13, they serve altogether to show that he looked upon the drinking of wine (the writer of course means unintoxicating wine) in the same light as the eating of meat, that is, generally and abstractedly lawful, from which, however, he felt bound to restrict himself when his own practice, albeit innocent in itself, had a tendency to lead a less intelligent or a weaker brother into danger of being enticed back to idolatry, or otherwise to put to hazard his faith or hope of salvation.

It does not from any part of Scripture appear whether the apostle was under a Nazaritish vow, although he alludes, in Acts xviii. 18. to his having had a vow of some sort. Still, bearing in mind the extreme self-denial which formed so prominent a feature in his character, it is to the full as probable as not that he did abstain from wine, as from other lawful things, in order that he might the better serve the Lord. The reader will do well to consider the whole of the two chapters so frequently cited from in

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each epistle, which are connected in subject matter, namely, the liberty of doing all things lawful at all seasons, except when motives of christian expediency, for the sake of a fellow-christian or one's own spiritual welfare, forbid it.

Having proceeded thus far, it now becomes necessary for us to consider—and we wish much this consideration could have been spared us—the personal habits of

8. OUR LORD AND SAVIOUR JESUS CHRIST.

GENERAL SILENCE OF THE EVANGELISTS AS TO HIS EATING AND DRINKING ON SEVERAL OCCASIONS—AT THE LAST SUPPER, WITH CONSIDERATION OF THE CUP AND ITS CONTENTS, AND HIS ADDRESS TO HIS DISCIPLES—AT THE MARRIAGE FEAST AT CANA—THE CONTRAST, BY THE JEWS, BETWEEN CHRIST AND JOHN THE BAPTIST—AT THE TEMPTATION IN THE WILDERNESS—EFFECT OF HIS EXAMPLE IN GIVING WINE TO OTHERS—HIS CONDUCT BEFORE AND AT THE CRUCIFIXION—GENERAL INFERENCES FROM THE DIETARY RESTRICTIONS OF THE JEWS.

As to the Saviour, nothing appears in Scripture leading to the supposition that he was a Nazarite, and in that way bound to abstinence from wine.

It is also remarkable that there is no individual instance mentioned in which he is noticed as partaking of wine. At the marriage feast at Cana in Galilee (see John ii. 1—11.), at the suggestion of his mother, and to show forth the glory of his miraculous power at the commencement of his public ministry, he converted water into wine, which was tasted and commended by the ruler of the feast; but still it is not specifically stated that Christ himself partook of it. The same silence is observed as to his own practice in eating on another occasion, when, going through the corn-fields about harvest time, with his disciples, they (not himself) are represented (see Matth. xii. 1., Mark ii. 23, Luke vi. 1.) as plucking and eating the ears of corn—a practice which, although in another man's field, was perfectly allowable under the Levitical law: see Deut. xxiii. 25. Again, on the two occasions when he fed 5000 men, besides women and children (see Matth. xiv. 19., Mark vi. 41., Luke ix. 16., John vi. 11.), and 4000 men, besides women and children (see Matt. xv. 36., Mark viii. 6.), it is related that he broke the bread, and distributed it to his disciples, whom he directed to distribute amongst the multitude; but it is not stated that he partook of it himself. There is a similar absence of any express mention of his eating or drinking at the last supper with his disciples. The only instance in which he is noticed as eating any particular kind of food occurred after his resurrection: see Luke xxiv. 43., when he partook of a piece of broiled fish and a honey-comb.

In the accounts given by the three Evangelists Matthew, Mark, and Luke, of the last supper of our Lord with his disciples (see Matthew xxvi. 17—29, Mark xiv. 12—25., Luke xxii. 7—20.), the presence of a vessel is noticed, but what was its size or shape, or material, whether it were large or small, whether it were broad or narrow, whether it were deep or shallow, whether it were circular or conical, tubical or of any other fashion, or whether it were of gold, silver, or other metal, horn or wood, seems to be

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left altogether in the dark. These things might have been indicated if desired, by the use of one of the very many Greek or Roman words converted into Greek, which existed for vessels of entertainments, to the number of above twenty; but they seem to have been kept purposely concealed—and perhaps with some wise intent—for the Greek term *ποτηριον*, *poterion*, employed by each of the sacred writers, discloses nothing more than that it was "a drinking vessel." Neither is any very precise information afforded as to its contents. All than can be gathered concerning it, is from the words addressed by Jesus to his disciples, on his presenting the *poterion*, in which he did not allude to its contents by any simple term which the Greek language possessed for wine. In fact, he did not address them in that tongue, nor was it likely that he did in Hebrew, which had long before ceased to be a spoken language, but most probably in the Chaldee, which was then the vernacular one of Palestine, with a great mixture of words originally Hebrew. Whether he used a single term, or, like the Greek, a phrase, cannot be ascertained; but the evangelists have all concurred in rendering the expression he did use by *γεννημα της αμπελου*, *genneema tees ampelou*, "the fruit of the vine." Is it by any means impossible that it might have intended the juice of a bunch of grapes (grapes being literally the fruit of the vine) actually brought to the table, and then and there squeezed for the occasion into a drinking vessel, or perhaps first into a crater, and mingled with water? This, of course, is merely a suggestion: it is much more difficult to pronounce what was intended than what was not. The generality of expression used by the evangelists when minuteness of particularization was equally easy, leads one to suppose that the interest attached to the last supper of our Lord with his disciples, attached rather to the supper itself than to its elements or incidentals. If grapes, for instance, had been used, the juice, though good, could not have been so fresh and excellent as a few months before, when they were newly gathered off the vine. Neither would any ordinary wine have been so good at that season of the year.

Passing from the drinking vessel and its contents to the Saviour himself, it is equally singular that none of the evangelists have recorded that he partook of it, though they all three concur in stating that he offered it to his disciples. Nor is it clearly gathered from the language of Christ himself. Luke and Mark, neither of whom was present, but wrote what they have recorded from the information of eye and ear witnesses, report the observation made by Jesus on the occasion—the former as "I will not drink of the fruit of the vine until the kingdom of God shall come"—and the latter as "I will drink *no more* of the fruit of the vine until that day that I drink it new in the kingdom of God"—while Matthew, who was present, relates it as "I will not drink *henceforth* of this fruit of the vine, until I drink it new with you in my father's kingdom." Still, if the authority of Maimonides and other writers on the customs of the Jews, is to be depended upon, and the last supper be admitted to have been, as contended by many, the celebration of the Passover, it is presumable that Christ himself must have partaken of the contents of the drinking vessel, just as, according to the practice of the Jews at the present day, the head

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or master of the family always does. More information as to the Passover might be had from Lightfoot, who has collected all the particulars relative to its celebration in ancient times, from which it appears that the wine drank was mingled with water, and the pitcher of water which Mark and Luke mention as carried by the man who was to make ready the guest-chamber, might perhaps have been used partially for the purpose of mingling.

This and the wedding at Cana are the only occasions during his ministry upon earth in which the Saviour is introduced to notice by the evangelists when wine or any thing of its nature is represented to have been present. At the latter it is considered most probable that he as well as the other guests partook of the beverage he had made. In the former case it is also conceived that he would have complied with the usual formalities observed by a master of a household, which would have obliged him (unless he was a Nazarite) to partake of any produce of the grape, when he offered it to his disciples.

The passage in Luke vii. 33—34., already noticed, seems to give confirmation to the supposition. It will be recollected that Christ there adverts to the entire abstinence of John the Baptist from bread and wine, and its contrast with his own practice of eating and drinking, and though the evangelist has not thought it necessary to repeat the words "bread" and "wine," they must of necessity be understood, for the contrast is imperfect without them. The unsettled and wavering people, unwilling to believe in a Messiah who came without the pomp and circumstance of an earthly monarch, or in such a precursor as the Baptist, took occasion to impute to the latter the influence of diabolical agency to support him without bread and wine, or to supply him with other food, which was procurable even in the wilderness without any such agency, and therefore afforded no foundation for such an accusation; while they imputed to Christ, who did come eating and drinking, the character of a glutton and a wine-bibber, or, as some incline to render it, an eater (of flesh) and a drinker of wine, two articles of diet which the Jews, when they fasted, abstained from until sunset, or at least until about three o'clock in the afternoon, his enemies evidently considering such terms, whether extending beyond mere temperate eating and drinking or not, as opprobrious when mentioned in contrast with the perpetual fasting of the Baptist in abstaining from such things altogether.

It would be wrong to omit noticing in this place that in the celebrated temptation of Christ in the wilderness, after he had fasted forty days and forty nights, and was an hungered (and, it is presumed, thirsty too, as thirst would be produced by exhaustion) Satan commences the temptation by appealing to his appetite for food, to put to the trial at once his disposition to continue his fast, and his power to work a miracle for his sustenance, by saying "If thou be the Son of God, command that these stones [or this stone, as Matthew has it] be made bread:" see Matthew iv. 1—11., Luke iv. 2—13., also Mark i. 12. 13. To which our Lord replies by a very apposite quotation from Deut. viii. 3., in which Moses, after reminding the children of Israel how they had been fed by the Almighty in the wilderness with manna, not forty days and nights only, but for forty years, adds that it was to humble them,

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and prove them, and make them know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord. Satan evidently considered our Lord inassailable on the side of drink. Now-a-days it is very evident that for any single instance in which he selects bread as the vehicle of temptation to sin, wine and strong drink are made the vehicle to it in ten thousand.

From the fullest consideration of the instances and arguments above adduced, the author feels himself constrained to conclude that Christ in his personal practice did not refuse to drink wine on occasions when it was set before him, his customary beverage being water. In stating this opinion the supposition is expressly reserved, that whatever wine he might have drank, or made, or offered unto others, must have been of an unintoxicating nature. This is the writer's belief, but herein he desires his readers to exercise their own judgment.

After all it appears to matter but little to the decision of the temperance question, whether Christ was a drinker of wine, or an abstainer in his general habit; or whether or not he drank it on the two particular occasions of his first public miracle and his last supper. The effect of the former practice would of course be to sanction his followers in the drinking of similar wine in a moderate way. If, on the other hand, he abstained on these two occasions, and any inference could be drawn therefrom as to his general habit, still if a decided sanction to the drinking of wine were unequivocally given by him in any other act, it must be received with all its consequences, whatever they may be. Such a sanction was undoubtedly furnished by our Lord in each of the above instances, by his presenting, or causing it to be presented, unto others; and this must be equally admitted, even were it proved that the wine at Cana was by his command offered solely to the ruler of the feast, and not, as a necessary consequence of Jewish customs, dispensed amongst the assembled guests. It was practically teaching them that wine was good, and might properly be made use of on such festive occasions.

This broad line of argument may chance to be unpalatable to some individuals who have employed infinite subtilty of argument to raise refined distinctions between the sinfulness and guilt of *drinking* INTOXICATING wines and the *setting them* before their friends and neighbours. They claim the example of Christ, as discountenancing the former but sanctioning the latter practice, and are content to abstain themselves, though daily placing upon their tables intoxicating liquors of various kinds, to tempt others to drink. With the inconsistency of the young man who thought to come unto Christ with his heart fixed upon mammon, and when told he must relinquish his possessions, went away exceeding sorrowful, (see Matth. xix 16—22. Luke xviii 18—23.) they have obstinately adhered to old habits of fancied hospitality—a kind of hospitality which Titus, Timothy, and Paul would have abhorred, as an abasement and an abomination—perpetuating customs which every good motive ought to have induced them at once to break through at any hazard.

To prevent any misapprehension upon this important question, the author again desires to repeat his opinion that the wine, whe-

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ther drank by the Saviour, or made or offered by him to others, must have been altogether destitute of any intoxicating principle.

This supposition seems to acquire further confirmation from the Saviour's conduct on two other occasions at the crucifixion. The four evangelists all speak of some drink having been offered to him on that occasion. Mark (xv. 23.) speaks of wine mingled with myrrh—a drink which would have had a stupifying effect, but which, notwithstanding the intense agony of his suffering, he rejected and would not drink—"he received it not." Matthew (xxvii 34.) mentions it as vinegar mingled with gall, and some versions read it *oinos*, "wine," instead of *oxos*, "vinegar." The *posca*, or sour wine, used by the Roman soldiers, would be called indifferently by either name, and learned men are pretty generally agreed that both the evangelists meant the same liquor, especially as it was treated in the same way, for Matthew also records that "when he had tasted thereof he would not drink," the tasting being, doubtless, not from want of power to discern its nature without, but the more fully to show the spectators around what to them would be a necessary evidence of a reason in its rejection. This was when he had come to Golgotha. But on the second occasion, when actually suspended on the cross, and when, as Mark, xv 36, relates, vinegar (that is, the plain vinegar, unmixed, except perhaps with water) was offered him, the evangelist does not record that he rejected it. Neither does Matthew (see xxvii 48.) nor Luke (see xxiii 36.); while John, who is here more particularly circumstantial, notices that Jesus expressed a sensation of thirst, and that there was set a vessel full of vinegar (doubtless the *posca* before mentioned), and that they filled a sponge with vinegar, and put it upon hyssop (Matthew calls it a reed) and put it to his mouth, and that *when he had received the vinegar* he said, "It is finished," &c. See John xix 29. 30, and compare the account with Psalm lxix 21.

In considering this question both with reference to the Saviour and other eminent Scripture characters, it may not be thought impertinent again to direct attention to the very remarkable restrictions in diet imposed upon the Jews by the Levitical law—their abstinence from the flesh of the hog, the hare, the coney, and various other animals which we consume without hesitation. See Levit. xi 4—8. 10—20. Deut. xiv 7. 8. 12—19. The prohibition of these did not originate in the mere caprice of the divine Legislator: it has been ascertained to have been based upon sound physical reasons, applicable to the human constitution in that country, the things prohibited there being either indigestible, or in some other way tending to the derangement of bodily health, and consequently calculated to subtract some portion of that bodily happiness, arising from sound health, which the Creator wills to all his creatures. Even in this country pork is classed as amongst the most indigestible of meats, but in Palestine it had a decided tendency to promote cutaneous disease, and the Mahometans of the present day, as well as the Jews, reject it as food. But if the difference between the effects of similar articles of food in each country is so great, it is very certain that it is no less in the article of drink, and that a slight portion of alcoholic liquor, so small as not to produce a perceptible sensation of warmth to the stomach

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in this cold and cloudy clime, and to constitutions accustomed to powerful stimulants, might have sufficed to excite the brain to madness in the hotter clime and lighter atmosphere of Palestine, and among a people whose diet was less gross than our's, and to whom the taste of distilled spirits was certainly unknown. It thus became the daily habit of the Jew to avoid things hurtful, although agreeable, as much as it is of the Christian to seek out things agreeable to his palate, notwithstanding they may be hurtful. And thus the mere floating knowledge of the age and country as to what was innocent and what was injurious, might protect the Jew both in drinks and meats, while habit and every thing else in England conspire to deceive and delude us. But the Christian who lives to eat ought not to measure by his own standard the Jew of ancient times who ate only to live.

XLVIII. OBSERVATIONS ON PARTICULAR PASSAGES WHICH REQUIRE SEPARATE NOTICES.

A COMPARISON FROM THE EFFECT OF NEW BOTTLES TO RESTRAIN FERMENTATION.

Matthew ix 17. Luke v 37. 38. Mark ii 22.—These passages have been already slightly adverted to in the note to Job xxxii 19. Luke, who is rather the fullest, says, "And no man putteth *neon oinon* [new wine] into old bottles; else the *neos oinos* [new wine] will burst the bottles and be spilled, and the bottles shall perish. But *neos oinos* [new wine] must be put into new bottles, and both are preserved." Compare with it Matthew and Mark.

Observe, both Matthew and Luke notice the fact of the bottles being preserved under a certain condition. The new skin answered the purpose of preventing fermentation, and it is nowhere mentioned that they ever burst.

The tenor of the comparisons made by Job and the Saviour are not very dissimilar. Job is speaking of the fulness of his heart, and the incapability of the corporeal frame to endure the workings of the spirit within. "I am full of matter, the spirit within constraineth me." Then comes the comparison to "wine which hath no vent"—"*ready to burst*, like new [skin] bottles." So Christ is adverting to the difficulty of the young convert bearing all at once the ardour and excitement likely to be produced by the new and wonderful doctrines which he taught, and the change of habits which they required. He meant to convey an idea that their time for fully understanding them was not yet come; that the earthly, or fleshly vessel was as yet unfit for their reception; that at present they were like old woollen garments, and must be mended with a cloth of corresponding wear, and not with newly-dressed and unmilled cloth, which, to use the words of Job, would be apt, especially on being wetted, to *constrain* and to shrink, and drawing with it the edges of the rent to which it was sewed, would make it larger than before. And then using a second illustration, showing how one thing must be adapted to another, so as to consist with the preservation of each, he observes that new wine must be put into new bottles, and the result would be that both would be preserved.

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Luke v. 39.—No man also having drank old wine, straightway desireth new; for he saith the old is better.

The author does not understand this passage. It is presumed that the beverage it refers to must have been different from what was used at the last supper, where the language of Christ, on presenting the cup to his disciples, seems incidentally to institute a comparison of old with new, and to give the tribute of preference to the latter.

Must would have always been better when new; but inspissated wine, if kept with care to prevent acidity, would certainly have improved by age, becoming more luscious.

Luke vii. 33. 34.—John the Baptist came neither eating bread nor drinking *oinon;* and ye say he hath a devil. The son of man is come eating and drinking; and ye say, Behold, a gluttonous man and a wine-bibber [*oinopotees*], a friend of publicans and sinners.

Christ is here noticing and reproving the childish inconsistency of the Jewish people, who were satisfied neither with the austerity of the Baptist and his disciples in fasting often and abstaining from common luxuries, nor with the compliance of the Saviour and his disciples with the ordinary customs of society and lesser strictness in fasting. Thus, while they abused the former, saying he had a devil, they accused the latter of being a glutton and a wine-bibber, a friend of publicans and sinners. The publican was so called because he was a collector of the public tribute imposed by the Romans upon the Jews; and hateful as the tribute itself must have been, it was probably rendered doubly so from oppression in its collection; and nothing was more likely to fix a mark of odium upon a person than to accuse him of being a friend, an aider, and abettor of the foreign tax-gatherer. The accusation was entirely false in the sense in which they applied it, and Jesus did not care to answer it, except by the remark that Eternal Wisdom would justify both himself and the Baptist in their practices, however at variance.

The infidel, of course, cannot believe but that the accusation was true, and wine-drinking christians have manifested a singular eagerness to prove it so. To the former we say not a word. To the latter we leave this question to digest—If Christ, who obeyed the Jewish law to the letter, was really a glutton and a drunkard (or, as Solomon termed it, a wine-bibber and a riotous eater of flesh: see Prov. xxiii. 20.)—if he was guilty of an offence which some consider under that law to have been punishable with death (see Deut. xxi. 18—21.), and which, in the words of his own apostle, was declared as disqualifying for the kingdom of heaven (see Galat. v 20. 21.)—what reasonable ground of expectation can they entertain of mercy being extended to themselves through the mediation or atonement of such a Saviour?

AS TO THE OIL-AND-WINE COMPOUNDS OF ANTIQUITY.

Luke x 33. 34.—A certain Samaritan, as he journeyed, came where he was, and when he saw him he had compassion on him, and went to him and bound up his wounds, pouring in *elaion kai* oinon, oil and wine.

The Greek word επιχεων, *epicheon*, rendered "pouring in," sig-

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nifies rather "pouring upon." Nothing is said in the text about drinking the oil and wine, and it is a matter of discussion whether it were not some oil and wine compound, or some unguent for external application to wounds. Galen mentions an article called *οινελαιον*, *oinelaion*, literally oil-wine, which was wine mixed or compounded with oil. Africanus, in the Geop., Lib. x. cap. 49. mentions the same thing, and speaks of its application to the young branches of fig trees, which after being pruned, were to be anointed with *oinelaion*, no doubt in order to stanch the profuse issue of sap; and it is singular that, notwithstanding it is a single compound word in the original, it is rendered in the Latin translation appended by the three words *vino et oleo*—corresponding exactly with those used by the evangelist. It might have been equally of service to the gaping wounds of the beaten and bleeding traveller.

Pliny, in his Nat. Hist., Lib. xv. cap. 7., a chapter which relates to medicated oils and unguents, mentions one under the title of *oleum gleucinum*, which was made with must and oil incorporated by different processes. Columella, in Lib. xii. cap 51., has given in detail the receipt for making it, and as it is somewhat more than curious, a translation of it is here presented. "An oil-vessel must be prepared, as large a one as you can procure, and either new or certainly very sound. Then at the time of the vintage sixty sextarii* (say about 90 pints) of *must* of the very best kind, and as fresh as possible, is to be mixed up with eighty pounds of oil. Next some spices, not sifted, and yet not pounded small, only slightly crushed, are to be added in a reticulum (a small bag) of rushes or linen, and so with the weight of a stone are to be sunk down into that part where the oil and wine meet. Then let there be weighed out in these proportions the articles which we subjoin, namely, calamus aromaticus, sweet-smelling bulrushes, cardamum [an Indian spice], the wood of the balsam tree, the bark of the palm tree, fenugrek macerated in old wine, and afterwards dried and even parched, roots of the common bulrush, also Greek flower de luce and Egyptian anise—an equal weight, that is to say, a pound and a quarter of each, and, as we have before said, let them down enveloped in the little bag, and stop well the metretes (barrel). If, after the 7th or 9th day, any dregs or filth should be found adhering to the lips of the barrel, take it off with the hand and wipe it; *then pour off the oil, and put it by in new vessels.* Next take the little bag and pound the spices as fine as you can in a mortar, and replace them so pounded in the same barrel, and pour upon it just as much oil as on the former occasion, stop it up, and set it in the sun-shine. After seven days, draw off the oil, and what remains of the must put by in a pitched vessel, for it (the must), if you should not have exhausted the medicament, will be given to sickly cows and other cattle to drink. Moreover, this secondary oil, of a flavour not unpleasant, will afford a daily unction to those who labour under pains of the nerves."

More space has been devoted to the consideration of this text than some may deem it deserves. It is in consequence of its being occasionally brought forward as an auxiliary to Paul's advice to

* The sextarius has been before explained, as containing from a pint to a pint and a half. It is here taken as the larger quantity.

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Timothy in recommendation of wine, an idea generally prevailing that the oil was applied externally, and the wine internally. An amiable man and christian poet has thus carried out this idea in some verses recently published for sale at a bazaar in aid of a hospital in an eastern county:—

> ——— When the good Samaritan came up,
> Oil in the sufferer's wounds he freely pour'd;
> Held to his parching lip, of wine the cup,
> And life, and consciousness, and health restored.

The reader will not allow himself to be deceived by the mere luxuriance of poetic license. Rhyme is not always expected to consist with reason.

THE MIRACLE AT THE MARRIAGE AT CANA.—AS TO THE QUANTITY OF WINE MADE.—AS TO THE QUALITY, WITH CRITICAL INTERPRETATION OF THE GOVERNOR'S REMARK.—OBSERVATIONS ON THE INFERENCE OF DRUNKENNESS.

John ii. 1—11.—These verses relate to the miracle performed at the marriage feast at Cana in Galilee. It is not expressly mentioned that the contents of the whole six waterpots were converted into wine, but only a single cup, which was handed to the ruler of the feast to taste, and on that account an ingenious writer, about a century ago, contended that only one cup was converted into wine. The author, on the other hand, conceives the miracle must have operated upon a large quantity. In forming this opinion, he looks to the general objects of all the miracles which Christ performed; which were, 1st, to manifest his own glorious power of working them, and, 2dly, his desire to benefit and gratify others. It is evident, from the suggestion of the mother of Jesus, that the wine which the guests had been partaking of was exhausted, and that the exercise of his power was sought to gratify them all by a fresh supply; and it would have been a grievous disappointment to them had he created only a single cup, and allowed the ruler of the feast to tantalize them by uttering the praises of that which they were not permitted to drink. Each water-pot is supposed to have contained about 26 gallons, so that a single one would alone have sufficed for a large company.

In coming to this decision as to the quantity, the author is not unmindful of the mischief arising from the practice of giving to Scripture a larger or a more restricted interpretation than the text and context will clearly warrant. Nothing but what he considers flagrant inference would induce him to deviate from a rule, the adherence to which would have prevented many and fatal errors in time past.

As to the quality of the wine, some judgment may perhaps be formed from the remark of the governor of the feast after he had tasted of the cup. It is represented that "he called the bridegroom, and saith unto him, Every man at the beginning doth set forth *ton kalon* oinon, [the] good wine; and when men *methusthosi*, have well drunk, then *ton elasso*, that which is worse; but thou hast kept *ton kalon oinon*, the good wine, until now."

The translation of this verse conveys exceedingly well its general sense, which still would not have been injured by a more literal interpretation. To make way for it, the reader may be reminded that the word καλον *kalon*, here rendered "good," also signified

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"beautiful, fair, clear;" while ελασσω, *elasso*, translated "worse," is the comparative degree of an adjective signifying "small, thin." The comparison may therefore be said to stand of small or thin wine with such as was beautiful, fair, or clear—an imperfect comparison at first view, but which, it is hoped, will be shown by this note to be not only correct, but even more appropriate than the broad and general one of our public version.

The reader will bear in mind the practice which then existed of mingling wine with water, hot or cold. When time allowed, this was done a few hours before it was drank, whereby it settled and became clear, and, being more thoroughly mixed, acquired a more equable sweetness, the quality mainly prized in wine at that period, in a country where wines had a tendency to run into acidity. Probably as much wine was mingled on such occasions as would be supposed sufficient for the number of guests expected, and when that was consumed, then more would be prepared. But the wine of the second mingling being drunk immediately after its mixture, and not being so thoroughly combined with the water, might present a cloudy or streaky appearance, sufficient to deprive it of its claim, by comparison with the first mingling, to the epithet clear, and for the same reason would taste considerably thinner and smaller. While, therefore, *ton kalon*, "the clear," referred *directly* to appearance, and *inferentially* to quality, *ton elasso*, "the smaller," referred *immediately* to quality, and *inferentially* to appearance; and thus a very beautiful appropriateness appears in the selection of the two epithets, each presenting virtually a double contrast to the other. These remarks are not restricted to the supposition of the wine having been mingled *sobhe:* taking the ruler's remark as intended to have been applied to a mixture of must or new wine, not inspissated, the effects of mingling it a sufficient time beforehand, renders the same line of argument, as far as regards goodness united with clearness, and smallness with a turbid appearance, pretty nearly as applicable.

The phrase, "have well drunk" has been made a stumbling-block to many, who have attached the meaning of intoxication to the word "drunk," and then, by a singular process of reasoning, have contended that the addition of the word "well" imports a high encomium upon intoxication, much in the same way as in the Amphytrion of Plautus, Act 1, Scene I, one of the characters, seeing the day-light appear very tardily, exclaims,

> Credo edepol equidem dormire solem atque
> *appotum probe!*

By Pollux I verily believe the sun is gone to sleep, aye, and *well drunk* too!

The Greek thus rendered is a single word, μεθυσθωσι, *methusthosi*, and it is a part of the same word as occurs in Acts ii 15. and Ephes. v 18. The author is fully aware of the various shades of meaning, and the difficulty which the adoption of some of them would occasion; but he does not deem it becoming in this place to enter into them, nor into the question of the pertinence of the ruler's remark to the company assembled. The proofs which have already been given of the existence of unfermented wines in antiquity and in the Saviour's days, and of the popular taste and predilection for them, even in heathen countries, offer to the choice an interpretation consonant to the divine character. With such

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an alternative, how can we presume to entertain the thought that the Lord of Life could, at the commencement of his public ministry on earth, have created a liquor containing alcohol, an element so adapted to destroy life?—or that he who came into the world to save souls could have offered it to others, to dethrone the reasoning faculty, or that immortal part of man—the soul, wherein alone he resembles his Creator?—or that he could have sanctioned by his presence the drinking of a liquor possessing properties of a character similar to that which he rejected at his dying hour? It has often been a subject of grief, no less than of astonishment, that serious people, and even religious people, should have manifested such eagerness to prove the Saviour the creator of an intoxicating wine, and for persons already (as they contend) intoxicated at a marriage feast, or the boon companion of the glutton and the drunkard. How weak, how wicked, must they be who would thus (reflectingly) break down the foundation of their hope of redemption; for if such were really the character of the Christ that hath come, then hath the true Messiah not yet come, and all their hopes and expectations are in vain!

CHRISTIAN EXPEDIENCY AND MORAL DUTY NOTICED.

Romans xiv. 21.—It is good neither to eat flesh, nor to drink *oinon* (wine), nor any thing whereby thy brother stumbleth, or is offended, or made weak—considered in conjunction with 1 Cor. viii. 13.—Wherefore if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

These texts contain the ground-work of the doctrine generally known by the name of "Christian expediency," and the chapters in which they are found, together with 1 Corin. ix., comprise the principal arguments in its favour. It has been already sufficiently adverted to, in considering the character of the apostle Paul, to render any further explanation unnecessary.

It has now become a question with many serious persons whether this doctrine be applicable to the state of the temperance question in the British Isles; that is, as a moving principle for abstinence from alcoholic liquors. They have considered that it should properly be urged on the ground of moral duty, as connected with self-preservation—the preservation of that life, that health, and those reasoning faculties, which the Almighty has bestowed, and in the same unimpaired perfection in which He has bestowed them. It would be entering upon too wide a field to attempt the discussion of the relative merits of the two principles. It is clear that if the latter had been always rigidly adhered to, alcoholic liquors had never been admitted by the Christian world upon the list of beverages, and it would not now be requisite to resort to moral effort to dislodge them. It is equally clear that, having gained their footing in society, many years must elapse before medical prescription and the use under pretence of medicine will allow the argument to receive an unprejudiced consideration. In the mean time it does not belong to us to find fault with the motives of any one for adopting the practice of abstinence. Let but individuals abstain, and our object advances to its consummation: their motives must rest between themselves and their Maker to justify.

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There is one consideration which, while it relieves the advocates of christian expediency exclusively from the apprehension lest the cause of temperance should be injured by the withdrawal of a motive so lofty, ought to mitigate the asperity occasionally displayed by them in its assertion. It is, that the very circumstance of its abandonment, as untenable, so far from leaving the question unsupported by high scriptural motive, would at once open the door for one of still more elevated character in the substitute proposed, one, moreover, applicable at all times and seasons, and far more intelligible to simple comprehensions. On the other hand, the advocates of moral duty ought not to forget that whether christian expediency be applicable to the question in general, or not, it may fairly be brought in aid in many subordinate particulars, and therefore must not be entirely rejected. It may, for instance, be resorted to in order to discountenance the practice of drinking healths with water by temperance members, in return to a similar compliment from others who may have pledged themselves with alcoholic liquors. Again, it may be applied to the discontinuance of pledges or declarations, which, although in reality sufficiently restrictive when conscientiously construed, are nearly universally understood by the mass as allowing a mischievous latitude of practice, involving gross inconsistency. These are mentioned merely as examples. Those who have well considered the principle—and it ought to be studied and understood as a powerful living principle—will be at no loss as to where to apply it, both under existing circumstances and in any future cases which may arise in the progress of the temperance reformation.

THE CONDUCT OF THE CORINTHIANS AT THE LORD'S SUPPER.

1 Corinthians xi 21. 22.—For in eating every one *prolambanei*, taketh before other, *to idion deipnon*, his own supper, *kai os men peina*, and one is hungry, *os de methuei* [rendered "and another is drunken."] *Mee gar oikias ouk echete*, What! have ye not houses *eis to esthiein*, to eat, *kai to pinein*, and to drink in?

The apostle is supposed to be alluding to Agapæ—love-feasts, which were in use in Greece. It appears from Xenophon's Memorabilia, Lib. iii, cap. 4, to have been a not infrequent practice amongst the Greeks—and the Corinthians, no doubt, as well as the Athenians—to sup together, each guest bringing his own provisions, ready dressed, which they partook of in company. The Romans at one time had a similar custom, and their name for supper, in fact, originated in this practice of taking the meal *in common*, it being called *cœna*, and derived from the Greek adverb, κοινη,* *koinee*, "in common." It was frequently taken in the open air or in the portico, or entrance-hall to a mansion, in the days of Roman simplicity, before another meal, called the *prandium*, was introduced, and it was taken about three o'clock in the afternoon. The text seems to relate as much to selfishness in eating as of drinking, but to neither gluttony nor intoxication.

The best explanation which the author has seen of the passage is in an Edition of the Greek Testament, with English notes, by the Rev. S. T. Bloomfield, D. D., F. A. S. He says—"*To idion deip-*

* Notwithstanding the difference in the modern pronunciation, it is not improbable that the Greek and Latin words were pronounced nearly alike in antiquity.

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non denotes the supper which each one had brought, as his own contribution to the common meal. *Prolambanei* has reference to the eagerness with which each one [of the richer sort, we may presume], snatched up the food which he had brought [and that, no doubt, a plentiful portion], and filled himself therewith, before the poorer sort could well touch it: which would cause *them* [who had brought little or nothing] to fare very scantily. And as this [which is to be understood of the *agapai*, *accompanying*, and at times preceding, the Lord's Supper] was not a *common meal*,* it was a violation of *propriety*, as well as *christian charity*, so to act: for though each brought his own supper, yet when it had been thrown to the common stock, it ceased to be his own. Thus the plenty of some shamed the want of others; which would occasion heartburnings, and so defeat the end of the Lord's Supper. It is remarked by the ancient commentators that the *ratio oppositi* requires the word *methuei* to be interpreted of *satiety* in both drinking and eating. We need not understand any *drunkenness* or *gluttony*; nay, the very words of the verse following—*mee gar oikias—pinein*, forbid this. The fault with which they are charged is *gross selfishness* at a meal united with the eucharistical one, and formed on such principles of christian charity and brotherly communion as would be a proper supplement or introduction to it."

ADVICE TO THE EPHESIANS.

Ephesians v. 18.—Kai mee methuskesthe oino, [rendered, and be not drunk with wine,] en o estin asotia, wherein is excess; alla pleerousthe en pneumati, but be filled with the spirit: speaking to yourselves in psalms and hymns and spiritual songs, &c.

The concurrence of the words "drunk" and "excess," has caused this text to be frequently appealed to, as containing a justification of the drinking of alcoholic wine to such an extent as does not proceed to the length of intoxication.

This interpretation has met with some favour in Scotland, from the word fou' (full), the adjective of the verb "to fill," signifying intoxicated, and affording encouragement to attributing the same meaning of "drunken" to the word "filled" in the latter part of the text. On the other hand some contend that the Greek term here rendered "drunk," signifies no more than "filled," and render the passage "Be not filled with wine," &c. The Greek verb *methuein*, which, as before observed, had various shades of meaning, certainly implied sometimes nothing more than drinking plentifully, or being filled, and this latter interpretation is perfectly consistent with the use of wine of an innocent and unintoxicating quality, but whose luxurious qualities might induce a person to drink more than was consistent with health and comfort.

The text seems to contain a reprobation of the plentiful drinking of wine, because of the liability to excess; but an exhortation to the indulgence in holy contemplations, as incapable of being carried to any excess. The holy spirit is placed in contrast or opposition to wine, and, to make the antithesis complete, the sentence should have closed with "wherein is no excess," which must necessarily be considered as understood.

It was foretold of John the Baptist (see Luke i. 15.) that he should be "great in the sight of the Lord, and should drink

* He means, not an ordinary meal taken every day.

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neither wine nor sikera [that is shechar], and [continues the evangelist] he shall be filled with the Holy Ghost even from his mother's womb." The expression is *kai pneumatos agiou pleestheesetai*, the same verb and noun as in the text under examination, the word *pneuma* signifying spirit. The advice to the Ephesians is in fact tantamount to a panegyric upon these particularities in the Baptist's character, and a recommendation to imitate them.

THE MINGLED WINE OF THE WRATH OF GOD.

Revelations xiv. 10.—And he shall drink of the wine of the wrath of God, tou kekerasmenou akratou en to poterio [rendered, poured out without mixture into the cup] of his indignation.

The word *kekerasmenou* signifies mingled, and *akratou* unmingled, and the singular conjunction of such terms as "the mixed unmixed," no doubt appeared a perfect paradox to our translators. They seem to have considered the akraton as something of itself exceedingly strong, like our ardent spirits or pure alcohol, and that mixing it must necessarily have the effect of diminishing its potency, not being aware, it is presumed, that it was sometimes resorted to with the opposite intention of increasing it. Instead, therefore, of giving to *kekerasmenou* its plain sense of "mingled," they have translated it "poured out," and to meet this construction they have also rendered the phrase *en to poterio*, literally "*in* the cup," as if it had been *eis to poterion*, *into* the cup.

The practice of mingling wine with water for ordinary use, has been already explained, and previous to such mingling, all wine, whether simple or inspissated, whether thick or thin, or sweet or sour, was *akraton*, that is, unmingled.

Let the reader bear this in mind, and suppose that the cup is partially filled with *akraton*. In ordinary use water would then be poured to it, but in this instance let it be supposed that it is not—let it be supposed that it is filled up with blood, or with some nauseating, disgusting, or intoxicating drugs instead. This is the process indicated by *kekerasmenou*, which will thus receive its full weight, as in fact one of the weightiest words in the sentence. Had water been added as usual, it would have displaced the space requisite for the disagreeable ingredients: it was left *akraton* (unmingled) in order that those ingredients might bear a greater proportion to the wine than they could otherwise have done. The true reading of the text is this—"and he shall drink of the wine of the wrath of God—*i. e.*, *akraton* mixed in the cup of his indignation."

Wine when unmingled was necessarily thick and muddy, and this quality seems to have influenced the Septuagint in their use of the word *akraton* in their translation of Psalm lxxv. 8. (Hebrew 9.) which also speaks of the cup of the mingled wine of the wrath of God.

The Book of Revelations also contains the following expressions, viz.—Drunk with the wine of her [Babylon's] fornication: chap. xvii. 2.—Wine of the wrath of her fornication: xiv. 8., xviii. 3.—Wine-press of the fierceness and wrath of Almighty God: xix. 15.—Gathered the vine of the earth, and cast it into the great wine-press of the wrath of God; and the wine-press was trodden without the city, and blood came out of the wine-press, &c.: xiv. 19.—The cup of the wine of the fierceness of his wrath: xvi. 19.

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XLIX. APPENDIX OF NEW TESTAMENT TERMS AND TEXTS.

OINOS...Matth. ix. 17. Mark ii. 22.; xv. 23. Luke i. 15.; vii. 33.; x. 34. John ii. 3. 9. 10. *bis*; iv. 46. Romans xiv. 21. Ephes. vi. 18. 1 Tim. iii. 8.; v. 23. Titus ii. 3. Rev. vi. 6.; xiv. 8. 10.; xvi. 19.; xvii. 2.; xviii. 3. 13.; xix. 15.

OINOS NEOS...Matth. ix. 17. *bis*. Mark ii. 22. *thrice*. Luke v. 37. *bis*, 38.

OINOS in its compound form as OINOPOTEES...Matthew xi. 19. Luke vii. 34.—PAROINOS...1 Timothy iii. 3. Titus i. 7.—OINOPHLYGIA...1 Peter iv. 3.

GLEUKOS...Acts i. 13.

SIKERA...Luke i. 15.

OXOS...Matth. xxvii. 34. 48. Mark xv. 36. Luke xxiii. 36. John xix. 29. *bis*, 30.

AKRATON...Revelations xiv. 10.

KARPOS TOU AMPELONOS...Mark xii. 2. Luke xx. 10. See, also, Matth. xxi. 34. 41. Luke xiii. 6. 1 Cor. ix. 7.

GENNEEMA TEES AMPELOU...Matth. xxvi. 29. Mark xiv. 25. Luke xxii. 18.

CONCLUDING ADDRESS TO THE READER.

It is something to be able to exclaim at length, "My pleasant task is well nigh done." Yet still, ere the author bids a long adieu to his readers, he would fain address to them a few parting observations suggested by the general contents of this treatise.

The examination of Scripture, as will be evident, has naturally and unavoidably arisen out of the subject matter of the inquiry; it has been in a manner forced upon the writer, who trusts that no wantonness of stricture has been exercised therein. Some passages have undoubtedly been scrutinized with a keener eye in consequence of constructions so hotly maintained by many, and especially by a talented individual who whilom delighted, like a giant, to run his course of benevolence, but of late years hath found marvellous pastime in kicking against the pricks. What feelings may pervade that mind of mystery on the perusal of this imperfect essay may not be easily surmised. It is possible he may think fit to honour it with a sneer, as a crude attempt at what he lately suggested—an improved teetotal version of the Bible. It may appear strange to him that in several of the passages in which he sarcastically hinted at improvement, his suggestions should have been adopted, although not perhaps in the very way he contemplated, and not perhaps in the very way he may deem most palatable, unless, peradventure, "a change" may have "come o'er the spirit of his dream."

Such as it is the author sends forth his production. He invites the candid consideration of it by all, unenvious of the commendations, and heedless of the criticisms, of any. It will afford him satisfaction to find that his views are approved by the learned and the pious, but so far only as such approbation is founded on their correctness, and if he should in any point be convinced of error, it will afford him equal satisfaction to retract or to amend it. He rests on the purity and integrity of his motives: his aim is not recklessly to pull down and destroy; it is to repair and beautify.

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The Bible has been made in the hands of some a mouth-piece for the enemies of temperance—a text-book for drunkards and drunkenness. It has been held up as a magic mirror, reflecting the shameless drunkard in lengthened and hideous deformity, but exhibiting the decent and decorous inebriate in beauty and fair proportion, as a model worthy of imitation. The wine which it speaks of—the yayin—which when unmingled with drugs, or unaided by other appliances to give it potency, was an innocent and unintoxicating beverage, has been interpreted as resembling the wines of modern days, concocted to suit the depraved appetite of the age, with the mixture of the produce of the still, an article certainly unknown to the ancient Jews. A sweet and luscious drink, also—the shechar—which in its ordinary state was equally unintoxicating, has been interpreted to mean a *strong* drink, of a potency even greater than modern wines. And some persons—ministers of religion too—professed interpreters of the word of God, have laid hold of the terms "strong drink" and "liquors" without consulting the original Hebrew, to authorize the drinking of spirituous liquors, a thing unknown to the people for whose peculiar use the more ancient portion of Holy Writ was intended. The habit of mingling wine, with various and often opposite intents, has, in order to serve a particular object, been narrowed down to that one only which would minister to the worst of purposes. Nay, words which never were intended to convey the idea of a liquor at all, but of solid food—as the tirosh, the shemarim, and the eshishah—have been clothed with the name and garb of wine, have been tortured into the confession to qualities they did not possess, and pressed into the unhallowed service, as blessings, to bewilder the ignorant and to salve the consciences of the better informed. The one single solitary act of drunkenness in the patriarch Noah* has been pushed forward in bold relief as the result of a settled and confirmed habit, and the unrighteous inference has been drawn that his addiction to this vice was the sole cause of his exemption from participation in the more flagrant sins which brought destruction upon a world from which he was mercifully and miraculously saved. Yea, they have dragged into an unmerited prominence the twofold error of Lot,* with no other view than as a justification of Divine Providence in permitting him to attach himself to such a vice as intemperance in preference to the

* The traducers of Noah seem to build upon the idea that he was already in his dotage, and that drunkenness would have rendered him imbecile and harmless, whereas he had only reached middle age. As to Lot, if the assumption had been that he was addicted to promiscuous intercourse rather than drunkenness, his conduct in offering his daughters as prostitutes to the men of the city, on the eve of his departure from Sodom, would have given it a greater degree of credibility, and the deduction sought by the licentious in defence of licentiousness would have more legitimately arisen out of it. Still it is undoubtedly equally irreconcileable with the ways of Providence. The author does not give credence to the statement which appeared in the "Idolatry of Britain," and was repeated by the "Christian Citizen," and subsequently by various London temperance publications, that there are as many as 80,000 females of abandoned character in our metropolis, or about one in five of every female between the ages of 18 and 40—a prostitute, on an average, in almost every house—but, if they ever should arrive at such a number, it is quite possible that even such a revolting argument as the above may, at some period, be prompted by him who alone would quote scripture for such a purpose, and who, once appealing to it from mere wantonness, was checked with the reproof, Thou shalt not tempt the Lord thy God.

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abominable crimes of the city, out of which, like a second Noah, he was as signally and miraculously preserved. Some too, and those, alas! professed friends of temperance, albeit deeply sensible of the poisonous nature of alcoholic liquor and its unfitness for human diet or sustenance at all times and seasons, nay, its positive tendency to gradual suicide, yet blinded by the practices of modern days, are infatuated enough to contend that the priests of the Jewish nation were permitted to partake of intoxicating liquors, provided it were not in the tabernacle of the congregation, as if the all-seeing eye of Jehovah could not follow them beyond its precincts, while they drank and said unto themselves, "How shall God know it? tush! He hideth his face and shall never see it." At other times they have gravely argued that on certain specified occasions, of but rare occurrence, as the annual or triennial offering of the tithes before the Lord—a religious festival—the use of such liquors was conceded to the people for the gratification of an appetite at once (as they acknowledge) unnatural and unlawful, although such a supposition demands that the physical laws of man's nature should have been temporarily suspended to admit of it with impunity. O shame! that temperance should thus be wounded in the house of a friend. Some also, not content with blasting the characters of individuals, have endeavoured, for the sake of countenancing themselves in their own evil propensities, to brand the whole Jewish nation as a people addicted to drunkenness and every species of debauchery, although the testimony of all history, whether sacred or profane, will redeem their character as amply worthy, by comparison with all other nations (and even with the Christians of the present day) of the peculiar favour of the Almighty, whether as preservers of true religion or as observers of moral duties. Others, again, have toiled and laboured to show that the primitive church at Corinth was addicted to intemperance, assuming that when the temple was destroyed, and sacrifices abolished, and the people as well as the priest, and the Gentile as well as the Jew, was to be admitted into the inner courts of the Lord's Holiness, it was with a permission to drink intoxicating wine and shechar, notwithstanding it might result, as is supposed in the case of Nadab and Abihu of old, in their bringing unhallowed fire into the temple of the Lord. Nay, strange as it may seem, open and acknowledged friends, in repelling the insinuations made by the enemies of temperance as to the profligacy of conduct of the Corinthians in this respect at the Supper of the Lord, have inferred that the apostle sanctioned it, yea, even commanded it on other occasions, a sanction and advice utterly at variance with the gospel, and which could have resulted only in excesses the most shameless, and deception the most gross; while another writer, apparently regardless of the consequences of his arguments in favour of the use of a moderate portion of alcoholic liquors in ancient times by the Bishop of Corinth, would allow him also, by inference, the moderate use of filthy lucre, or, in plainer words, wages of iniquity. Some, too, have striven to prove the slanderous accusation of the malignant Jews to be the truth, that the Saviour of the world was but a glutton and a drunkard, while here and there a temperance friend shrinking with unaffected horror from the imputation of intoxication, yet still determined to maintain his habit of drinking intoxicating liquor, have, in assert-

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ing it, voluntarily submitted to place themselves in the dilemma of denying his knowledge of the power of liquor, and more strange to say, have cast it in the teeth of those whose entire line of argument is alone sufficient to negative even the bare suspicion of such a conclusion. Temperance may thus unite with the Psalmist in exclaiming, "Yea, mine own familiar friend in whom I trusted, which did eat of my bread, hath lift up his heel against me!" And if, as the Preacher observes, the beginning of strife is as the letting out of water; if errors of the head and of the heart are not unfrequently fatally united; if perversity of judgment is often allowed to become the source and origin of obduracy of heart;—if erroneous interpretation of the divine will and erroneous action are found to exercise a reciprocal influence in promoting each other,—who is there so presumptuous as to assert, that it is possible to foresee to what limits each might be suffered to advance in the absence of a timely check? If the depraved appetite for intoxicating liquors were to continue uncontrolled; if it were to go on increasing for another generation or two, as it has increased during the past, and that not in England alone, but in every land which the sun shineth upon (for to our unending shame be it proclaimed, that wherever the commercial enterprise of Britain and America has induced them to unfurl the sail and carry with them the accursed products of the still and the more accursed taste which has brought them into use and continues their consumption, there the thermometer of drunkenness has been for a long period gradually upon the rise) who can foresee what new, what unhallowed interpretations the pages of Holy Writ may not yet be forced to submit to? If the tobacco-smoking habit of the past age, now unhappily reviving, and pervading classes amongst whom it had ceased to exist, in the more delicate, or at least less vulgar form of the cigar, should proceed to increase, should invade and obtain a prevalence hitherto fortunately unknown in Britain amongst the female portion of society; if the fantastic epicureism of fashionable intemperance in the upper classes, aided by science, should succeed in its grand desideratum of concentrating or sublimating its grosser liquors; if the love of filthy lucre should recoil upon ourselves, and when China had closed her ports against it, should make Britain the chief mart of the iniquitous opium traffic, and our people should become enamoured of the elysian day-dreams, the extatic visions, and the rapturous feelings with which opium beguiles its infatuated votaries; if the prurient curiosity to experience the effects of nitrous oxide, or other gaseous stimulants, should be the means of introducing new and more ethereal media of intoxication (for the judgment-perverting powers of intoxication are still identical, whether proceeding from a vapour, a liquid, or a solid substance), who can tell what new-fangled drunken interpretations of other portions of scripture may yet be propounded? Who shall dare to affirm that the same wilfulness and waywardness of mood which—forgetting the sacrifices of divine appointment of olden time, in which wine, as a drink-offering, when offered with humility, sincerity, and prayer, ascended from the flaming altar with a sweet savor, to cheer the Almighty (in a figurative sense),* which—

* See Exodus xxix. 40., and other texts which notice yayin as appointed to be used in sacrifices.

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forgetting this, and forgetting the nature and attributes of the Deity, hath ascribed to Him the capability of being cheered with food and drink like unto his creatures—material food for an immaterial Creator—and not satisfied with that, hath contended for the necessity of an intoxicating wine for such a purpose*—who shall dare affirm that, as in ancient days its propensity to self-accommodation transformed the worship of the true Jehovah into the superstitions of a heathen Jove, it might not, in the days of our posterity, again erect some idol of their imagination in the place of the living God? Is it beyond the reach of probability that in some later age the Holy Spirit of God—that spirit which, at the creation, moved upon the face of the waters—which led the Israelites over trackless deserts by a wondrous cloud by day, and by a pillar of fire by night—which permitted Moses, their chosen leader, to hold communings with Him in cloud and thick darkness on Sinai, because no one could look upon His face and live—which Elijah tremblingly acknowledged in the mighty wind, the earthquake, the fire, and the still small voice, but beheld Him not until, in the chariot of fire, he was taken away to enjoy His presence for ever—which descended upon the Redeemer as he arose from the baptismal waters of Jordan, proclaiming, "this is my beloved son"—which on the day of Pentecost, down coming, gave lips and language to the favoured twelve, to go forth unto all nations to speak with other tongues, which they had not learned, the thoughts that breathe and words that burn, in voices which, descending down the stream of time, are yet heard, and will be heard to remotest centuries, as the faithful preachers of righteousness, whenever a witness of the truth shall be left upon earth—who shall say that that Spirit of God† shall not be as miserably misconceived, and misrepresented, and traduced, and dishonoured, and defamed?—and while the unreflecting or evil-disposed raise against the faithful temperate few, as on the day of the descent of tongues, the accusation, "these men are full of new wine," the Holy Spirit of the Lord of Hosts may be shadowed forth as a mere emanation of the spirit of intoxication, the corporeal representation of which His unworthy creatures blindly deem it their duty and their privilege to exhibit, O melancholy mistake! in their own persons, in their own bodies, to the ruin of their souls!

Yet, once again, we would address a word to those who may apprehend that our suggestions of new constructions in various passages of scripture might have an injurious tendency—a tendency to the unsettlement of faith and doctrine. In this respect we are fortunately circumstanced, inasmuch as our observations touch not

* Partly from ignorance of the real nature of ancient sacrifices, and partly from a confusion of the meaning of the word tirosh in Judges ix. 13.

† Amongst the famous wines produced on Mount Vesuvius, near Naples, is one called *Lachryma Christi*, "Christ's Tears;" and attached to the hospital at Wurtzburg is a vineyard, the produce of which is sold very dear, in sealed bottles, under the name of *Vin du Saint Esprit*, "The Holy Ghost's Wine." But the impiety of the British nation has not stopped short of the blasphemy of making the Redeemer and the Comforter patrons of a single wine each: they have placed the whole genus of alcoholic wines, with spirits and malt liquors besides, under the patronage of the Creator, stoutly insisting upon their being "good creatures of God," and to be received with thanksgiving.

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upon passages involving matters of faith or doctrine. But even if they did, we could not yield assent to the position that we should forbear. Had our ancestors measured by such a scale, we had not now been possessed of our present excellent version. We might have appended, in confirmation of many of our views, a galaxy of brilliant names, each of them an oracle to his peculiar section of the church, but we deemed it little satisfactory thus to defer to the infallibility of authorities. We are better satisfied to appeal to sound sense, and to plain, inartificial reasoning, than to what would have earned us the praise of ingenuity.

Our aim, we repeat, is not to pull down and destroy: it is to restore and beautify—to restore what we believe to be the true interpretation of Scripture, to render their proper force and energy to words, believing (as words are but the representatives of things) we shall contribute to place in their true light many things hitherto but imperfectly understood. And if, in the furtherance of this effort, we can contribute, in ever so humble a way, to display more prominently to the public view that beauty, that force, that energy of expression, that majesty of thought and sublimity of language, with which the Scriptures, above all other books, abound, and which have been and ever will be the theme of admiration amongst all people who will read, mark, learn, and inwardly digest them, it would alone be an ample recompense for all our labours.

And O, thou Father of Mercies!—our Creator, our Preserver, our Light, our Instructor, our Guide!—O Thou without whose help we can do no good thing! Grant us thy grace to rightly interpret thy revealed will—and to know it! Grant that we may obtain a perfect knowledge of thee and of thy laws, and through them acquire self-knowledge, that we may understand and feel thy wisdom, our foolishness—thy power, our weakness—thy glory, our humility—thy goodness, our unworthiness. Grant us a peaceable, not a contentious spirit, that, striving for truth, we may contend with the weapons of charity! And O, animate thou our enemies with the like spirit. Preserve them from all acrimony and bitterness of controversy, lest, smitten with judicial blindness, they may incur the guilt of that sin which thy Holy Word hath declared shall neither be forgiven in this world nor in that which is to come.

ADDENDA.

Page 33, line 23.—An arbour of this kind is mentioned in Canticles ii 4, under the phrase, *beyth hayyayin*, literally "the grapes house," though translated "the banquetting house."

Page 36, line 24.—After "Europe" insert: "Hesychius also says, εψημα, οπερ ενιοι σιραιον καλουσιν, αλλοι γλυκυ, that is, '*hepsema*, which some call *siraion*, others *glukus*;' and Didymus, one of the Geoponic writers, says, τινες δε εις σιραιον, τουτεστι εις εψημα, προς ολιγον κατατιθενται τους βοτρυας: 'Some persons place the bunches of grapes for a short time in siraion, that is, in hepsema.'—Vide Geoponica, Edit. Niclas Leipsic, 1781; Lib. iv, cap. 15, p. 303."

THE END.

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